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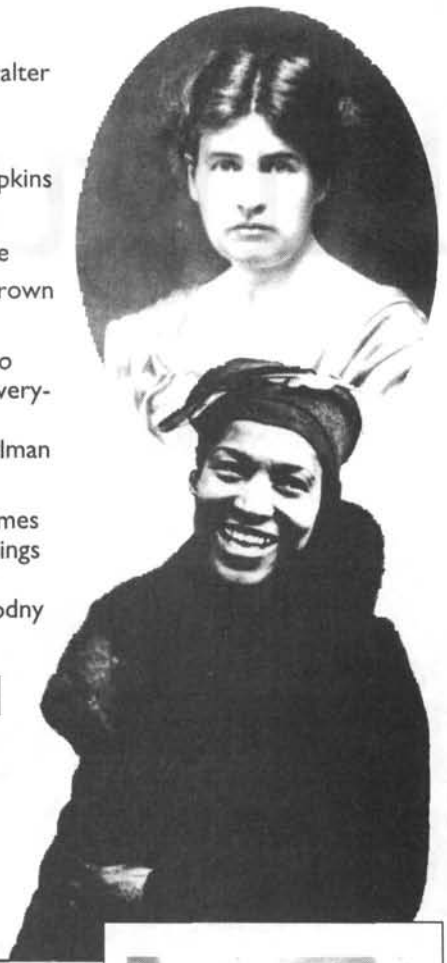

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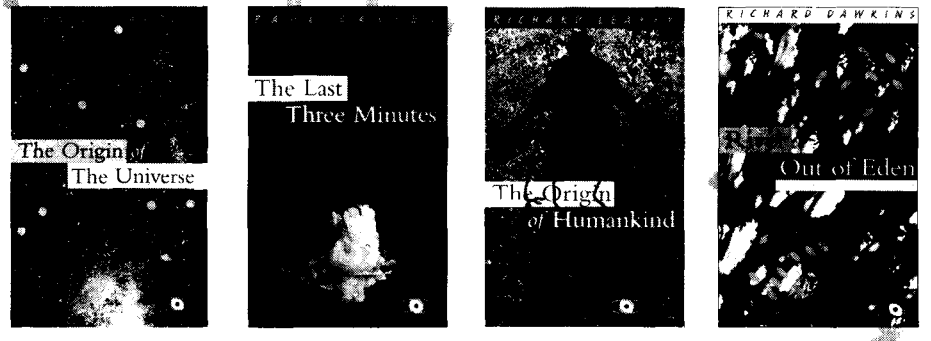

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Letters to the *Editor*

IN DEFENSE OF LATE BLOOMERS

I certainly hope that somewhere Allan Bloom is smiling [Field Notes, September/October 1994]. But what earthly (or, for that matter, unearthly) connection could he have with the Association of Literary Scholars and Critics that would prompt you to enshrine him as the centerpiece of Diana ben-Aaron's report on our group?

On the whole, your attention to the ALSC was welcomed on our part. I am not sure, however, that the people at the MLA will be happy to learn that they are so passé as to be ***infra dig***. Is that organization so swollen and fetid that, like rotten meat, it is to be left alone? Or is the corruption actually part of *your* response, so tied to journalistic trendiness that any reaction to the current literary situation is handily dismissed as being five years too late! Fortunately, our members, being more interested in the substance of things than in faddishness, do not seem to be put off by such strange logic.

I know nobody who on the basis of personal knowledge would refer to E.D. Hirsch as a "grouchy traditionalist," and I have no hesitancy in informing anyone and everyone that the foundation that was intelligent enough to fund our eminently worthwhile enterprise is the Lynde and Harry Bradley Foundation. I declined to identify them earlier only because, with our tax-exempt status pending, it would have been premature to do so. We are quite proud that the Bradley Foundation has seen fit to award our efforts, and would be quite willing to accept funding from any other foundation or individuals who share our interests and aims.

Ricardo J. Quinones, *President, Association of Literary Scholars and Critics*

BUGGING SCIENTISTS

The last issue of ***Lingua Franca*** contained a remarkable insight by Bruno Latour ["That Damned Elusive Bruno Latour," September/October 1994] on the growing discipline of "science studies" and one of its most vocal advocates, Steve Fuller: "I started this work to get rid of voluble, parasitic people like Fuller who have never done any field work and philosophize endlessly about giving political lessons which are taken seriously only by people on American campuses who [want] to be useful and practical." It is exactly this reference to the "parasitic" nature of Fuller and, by association, science studies, which characterizes the ecology of the field. "Parasites are usually host-specific," says the textbook ***Ecology,*** "each species being restricted to one host organism, or to a few closely related ones, in each stage of its life cycle." Furthermore, most parasite-host relationship have evolved a fine balance, "altering the functioning of both host and parasite, but not killing either."

What a fine model for science studies and science criticism! This ecology employs the active role of altering the status quo functioning of science, while reflexively changing the practices of the critic. Isn't that the goal of science studies—to shape policy-making in science; to insert itself into its inner workings, like parasites and viruses; to use the ends of science for a broader community? Long live the parasites for the effective transformation of their host.

Joan Leach, *Rhetoric of Science Program, University of Pittsburgh*

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Field *Notes*

DANKNESS MADE VISIBLE

The unusual sexual politics of Professor Barry M. Dank

LAST YEAR, IN A *HARPER'S Magazine* roundtable on teacher-student sex, William Kerrigan of U. Mass.-Amherst got himself pilloried for declaring that it was for *charitable* reasons that he unburdened certain female pupils of their maidenhood. "There is a kind of student I've come across in my career," he explained, "who was working through something that only a professor could help her with. I'm talking about a female student who, for one reason or another, has unnaturally prolonged her virginity.... If she loses that virginity with a man who is not a teacher, she's going to marry that man, boom. And I don't think the marriage is going to be very good."

This year, Barry M. Dank of the Cal. State-Long Beach sociology department has hit upon a more Nineties solution to the P.R. problems of the lusty-professor/lusty-student couple: the professor and the student are *both victims,* oppressed by the feminists who work to make their relationship illegal. "You are hurting us, you are engaging in a form of power abuse," Dank exclaims in imagined apostrophe to these supposed despots during a phone conversation with *Lingua Franca.* "We are here, and you're going to have to say it to our face, you know? We want to have some kind of impact on the cultural landscape of America! We refuse to remain in the closet! You are totally ignoring and denying us! There are so many of us throughout the United States afraid to come forward because of the hassle and the objectification."

Sue Lyons and James Mason in Lolita (1962)

Dank knows from this kind of hassle and objectification: he himself is involved in what he describes as a "multi-asymmetric relationship"—his partner is black, a woman, and a post-graduate student; he's a white male professor. But unlike others in this complicated situation, Dank has taken action. He has founded an organization he calls Consenting Academics for Sexual Equity, or CASE—a fellowship of academic sexual freedom fighters that exists mostly on the Internet.

CASE's main principle, as Dank informs interested parties who contact him via e-mail (case@beach1.csulb.edu), is that no consenting relationship between adults can rightly be described as "harassment." "It's utter hypocrisy that people who call themselves feminists are putting women back into the category of 'women and children,'" Dank expostulates. "We argue for the traditional definition of harassment as unwanted sexual attention." The CASE principle is a reaction to the feminist stance that where there is inequality, there can be no meaningful consent—the most extreme version of which is Andrea Dworkin's famous dictum that all heterosexual intercourse is rape. This last idea is an easy one to dismiss: saying that someone was harassed, even if she claims not to have been, makes you look patronizing and foolish; saying you yourself were harassed despite consenting at the time makes you look indecisive and possibly pathetic and vindictive as well.

Dank, of course, is cleverly sidestepping one central issue in the campus sexual harassment debate: not just the fact of inequality but the degree of it. Most people and contract theorists would agree, after all, that a person with a gun to his head is not in a position to give meaningful consent; nor is, say, an ill-informed tourist who yields to the seductions of a con man. So whether you think consent precludes harassment depends on whether you think the situation of a female freshman bears any resemblance to that of the person menaced with a gun, or, more likely, the tourist. Patriarchy, grades, adolescence . . . all factors considered, the comparison is not as wild as it might seem.

"If someone has systematically misrepresented

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himself, then the consent was based on that illusion and therefore may be grounds for intervention," Dank says irritably when asked about this. "But just to say, 'I gave my consent, but I am somewhat intimidated by this person'—well, I don't see that as a reason for Big Brother to step in. What should happen is that we try to help people so that they feel empowered to say no. Hey, get it together, stop being dependent on other people, try to empower yourself, go into therapy, or whatever! Your mother and father or your women's studies protector can't be by your side saying do this and do that—it's a total cop-out!"

Dank has more weapons up his sleeve, mostly of the variety, *sounds feminist but bears an uncanny resemblance to nasty old-boy conservatism.* "There's nothing new here," he says, just "people arguing that people should marry and affiliate with their own group. It's been said before: upper-class people should fraternize with upper-class people; blacks should fraternize with blacks; whites with whites; and at the university people should stay within their own specific social category." Dank also thinks it's the height of hypocrisy for feminists to argue for a classroom devoid of intimacy. "At the same time as these feminists are critiquing people such as myself," he points out, "what are they saying in women's studies courses? They're talking about bonding and sisterhood and closeness in the classroom!"

In Dank's opinion, the outlawing of teacher-student sex is due not so much to radical feminism as to old-fashioned catfighting: he and his student-love are just two Cinderellas to feminism's ugly sisters. "There has always been this generational tension between older and younger women," he explains. "And here in academia, you have a population of middle-aged academic women whose eligible mates are other male professors. But many middle-aged male professors look toward younger women, and younger women are often attracted to them too, so the feminist movement comes forward with these bans."

It is understandable that Dank does not offer the most obvious argument for his position, but he could certainly use it to advantage. The argument is, of course, the Lolita defense. For if, in the ranks of campus romantics, there are many naïve postadolescents, surely there are also more than a few Humbert Humberts, slavishly handing over undeserved A's to canny collegial nymphets. And if the university counselor on sexual harassment is moved to anger by the no-longer–wide-eyed student who seeks out her shoulder to cry on, should not someone also spare a tear for the rejected professor, soaking alone in the town bar, wondering if it was his visible nose hair or his varicose veins that drove her away?

—Larissa MacFarquhar

IT'S A WONDERFUL LIFE

HERE'S AN ITEM TO CHEER COLLEGE FACULTY GROUSING ABOUT THE LATEST CUTS IN their medical benefits or increases in their teaching loads. In celebration of Labor Day, 1994, *Washington Post* reporter William F. Powers decided to find out what the "dream jobs" were of a variety of different Americans. General John M. Shalikashvili, chairman of the Joint Chiefs of Staff, told Powers wistfully of his desire "to own a country hardware store." Perhaps tired of the long line of lobbyists waiting to sell *him* hardware, Shalikashvili longs to "sit outside in the sun with my blue apron waiting for a customer to come by." Powers also reported that "Kelly," who answers the phone at 1-800-WILD-SEX, would prefer to be a *National Geographic* photographer; while Sisse Brimberg, who takes pictures for that magazine, dreams of becoming an opera singer. Meanwhile, soprano Evelyn Lear would rather be president of the United States.

General John M. Shalikashvili

Still, the grass is not always greener. Terrence Rafferty, a film critic for *The New Yorker,* told Powers about the burnout that comes from writing about films that are "bad in depressingly similar ways," and about his dream of "having a nice, pleasant, lucrative endowed chair at a university, where I'd do some teaching and just sort of write books on larger historical subjects." But when the *Post* reporter then went to Frank McConnnell, an English professor at UC-Santa Barbara, who writes books about film and other subjects, the academic fessed up to having a good deal. "The buck stops here," he told Powers. "Tell Mr. Rafferty he's absolutely right. I've got the best gig in the world, and tell him he can't have it because it's mine."

—R.J. Lambrose

AP/WIDE WORLD PHOTOS

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THE GOEBBELS NEXT DOOR

IN 1992 DR. LÉON Mugasera, adviser to the Rwandan president and reigning ideologue of his party, advised his fellow Hutus to "decimate" the Tutsi rebel force, along with anyone who was prepared to negotiate with it, and send the whole lot back to Ethiopia by dumping their bodies in the Nyaborongo River—the very river where tens of thousands of Tutsi bodies were in fact dumped in April and May. In his speech, tapes and transcripts of which were widely circulated throughout Rwanda, Mugasera went on to say: "The fatal error we made in '59 . . . was that we let them leave."

This summer, after more than half a million Tutsis had been hacked to death by Hutus in Rwanda, Mugasera quietly terminated an affiliation with Laval University in Quebec City, Canada, and retreated to a comfortable home in that city's suburbs. Mugasera earned his Ph.D. in linguistics from Laval in 1986, then returned to Rwanda to launch his political career, then in August 1993 went back to Canada, this time in exile, where he gladly accepted a teaching post at his alma mater. Rwandan students at Laval—particularly the Tutsi ones—greeted Mugasera with demonstrations, at which point he decided to lower his profile. He opted out of official employment, falsely claiming that his status as a political refugee meant he could not be

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WONDER WHY THOSE LANGUAGE EXAMS ARE DISAPpearing from doctoral programs around the country? A clue can be found in the Carnegie Foundation's recent survey of faculty attitudes in fourteen countries, including the United States. Respondents were asked to agree or disagree with the following statement: "In order to keep up with developments in my discipline, a scholar must read books and journals published abroad." Faculty in twelve countries registered more than 90 percent agreement with the proposition. Only the faculty respondents in the United States fell below the 95 percent average of agreement—to 62 percent. If a tree falls in the forest, it better be an English-language forest.

—R.J. Lambrose

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paid a salary. But Mugasera remained at Laval until this fall, quietly working in the language and linguistics department as a "volunteer adviser," helping doctoral students interested in Africa with their research.

It was also this fall that Mugasera's past became

❧

Mugasera, the Hutus' reigning ideologue, gladly accepted a teaching post at his Canadian alma mater.

❧

widely known. The new Tutsi-dominated Rwandan government has put Mugasera's name on its list of "most-wanted war criminals" and demanded his extradition; Canada granted him permanent residency this past spring, but according to Canadian immigration authorities, he is now being investigated for possible war crimes.

Mugasera denies killing anyone. He says the tapes and transcripts of his speeches are fakes produced by the new Rwandan government for gullible human rights workers. He says the Rwandan government employs nubile Tutsi women to seduce journalists, human rights investigators, and other "expatriates far from home." He says the Tutsi exiles in Quebec are attacking him because he is Hutu.

Meanwhile, the very mention of Mugasera's name makes Laval administrators testy. "Léon Mugasera is not on the faculty of this university," snaps André Daviault, Dean of Letters. "He isn't a student here, either. That's all I can say." Laval administrators are mostly relieved that Mugasera's "volunteer" status gives them plausible deniability. Michel Héroux, Laval's ultrapolite director of communications, says that the Mugasera outcry was "only a minor media-relations problem."

"Mugasera seems very innocuous," says Héroux. "He did not commit any crime on this campus or in this country. Laval University can't judge him."

—Andrew Cohen

THE ALIENATION EFFECT

"IF WE WERE TO PROVE alien abductions, it would be equal to two Copernican revolutions. The fact that you're not the intellectual center of the universe is much more disturbing than the fact that you're not the physical center of the universe."

So says David Pritchard, professor in a certain department at MIT ("Don't say *what* department," he pleads) and one of several academics around the country researching alien abductions. Overshadowed by John Mack, the professor

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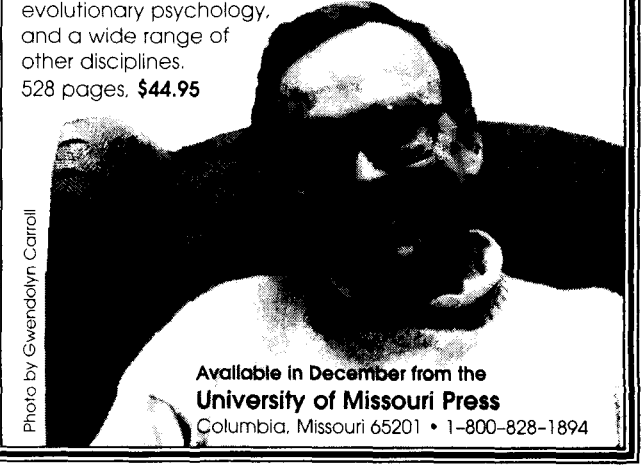

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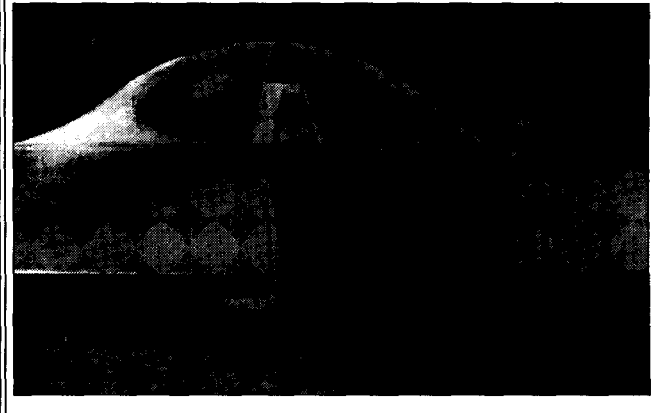
Field *Notes*

of psychiatry at Harvard Medical School whose recent book, *Abduction: Human Encounters with Aliens*, (Scribner's, 1994), provoked a fire storm of scornful, this-Harvard-professor-actually-believes-this-crap reviews, these academics form the nucleus of what J. Allen Hynek, former scientific adviser to the U.S. Air Force on UFOs and founder of the Center For UFO Studies (CUFOS) in Chicago, claims that aliens implanted a tiny device in his penis which, forty years later, worked its way to the surface. Pritchard's tests found that the alleged implant was composed of human biological material not unlike that surrounding an especially stubborn ingrown hair. Like Mack, though, Pritchard and his colleagues argue that the majority of abductees make sincere and startlingly consistent claims, apparently possess no desire to appear on talk shows, and seem psychologically stable, apart from emotional disturbance consistent with some external traumatic event. (James Gleick, reviewing Mack's book in *The New Republic*, summarized this argument in a syllogism: "People think they were abducted. They don't seem crazy. We're experts on mental illness. Therefore, people were abducted.")



Still from The Day the Earth Stood Still (1951)

once called the "Invisible College." And how many students are in this college? Alien abduction specialists guess anywhere from 30 to 200; true to their college's nickname, few of these academics are willing to step forward and identify themselves.

Unlike Mack, who merely elicits tales from tortured souls who claim to have been carried off and subjected to various forms of sexual exploitation and genital mutilation, Pritchard pursues his Copernican double-revolution by testing their claims. For example, Richard Price of Latham, New York,

There are, of course, drawbacks to this line of work. "It's difficult, if not impossible, to use UFO research for tenure," says Mark Rodeghier, a lecturer

PHOTOFEST

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in the sociology department at the University of Illinois at Chicago and the scientific director of CUFOS.

"I've had my credibility, my judgment, my mind called into question," laments David Jacobs, an associate professor of history at Temple University who specializes in abduction research. "I've published twenty-seven articles and two books, nationally and internationally. If I'd continued with more conventional historical research, I'd have been promoted to full professor by now. My promotion was turned down, and I never will be promoted as long as I continue to do this work."

James Hilty, the former chairman of Temple's history department, confirms that Jacobs's interests did indeed throttle his career. The college tenure committee withheld full professorship from Jacobs, says Hilty, "because they didn't believe his work was academically rigorous and within the academic mainstream. In essence, they found fault because his whole argument makes no sense unless he can prove the existence of extraterrestrials."

"It's difficult, if not impossible, to use UFO research for tenure," says one academic. "I've had my mind called into question," complains another.

Still, the outlook is not utterly bleak. A biologist on the same college promotions committee that denied Jacobs promotion to full professor recently requested an autographed copy of his latest book, *Secret Life: Firsthand Accounts of UFO Abductions.*

—Yvonne Abraham

NAKED SELF-PROMOTION

ADVICE TO ACADEMICS WHO think they're about to be sacked: start an erotic magazine. When Jack Hafferkamp—a lecturer at Northwestern University's Medill School of Journalism and the editor of the cheerfully vampy journal of "sex and sensibility," *Libido*—was fired in May, he was able to claim that Medill had abridged his First Amendment rights. Medill officials deny the charge; they say Hafferkamp's job was eliminated as part of a general purge of employees with short-term contracts. But Hafferkamp's claim has found favor with Chicago reporters, who have made Medill the object of several columns' worth of gleeful finger-wagging.

Actually, Hafferkamp launched *Libido* shortly after he arrived at Medill seven years ago, renewable one-year contract in hand. The school's administra-

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—Lennard J. Davis in *The Nation*

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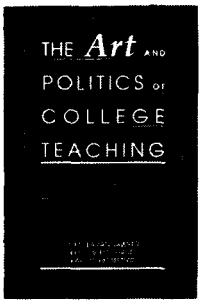

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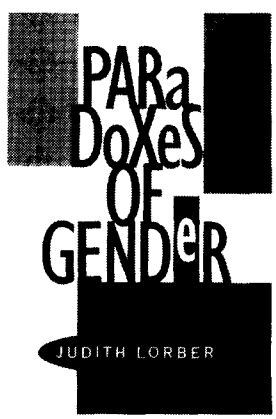

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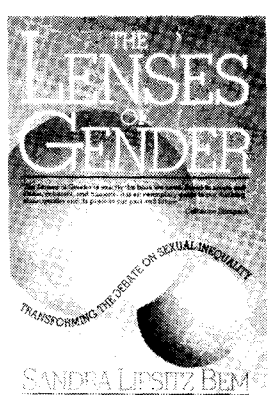

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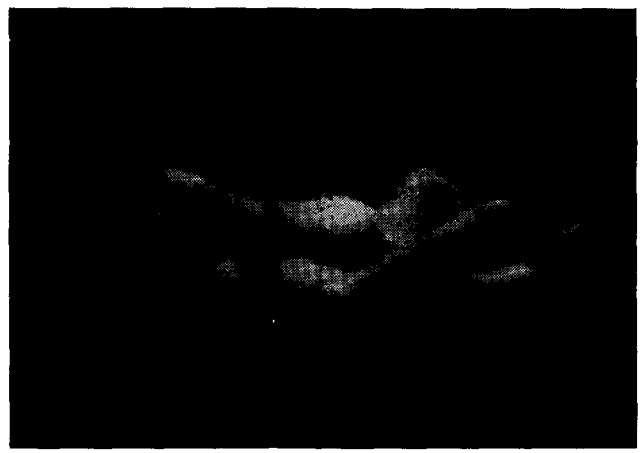

Former Northwestern lecturer Jack Hafferkamp and Marianna Beck on TV

tors say they never gave his quarterly much thought—they didn't subscribe to it, although they grant that it was more dignified than a typical newsstand skin magazine. In 1991 and 1992, however, Hafferkamp was informed by the dean, Michael Janeway, that his particular kind of contract was being phased out. At this point, Hafferkamp suddenly decided to go public. Last year, he and co-editor Marianna Beck, whom he calls his "life partner," appeared on *Real Sex*, a documentary series on HBO; the couple starred in an arty photo shoot that featured the two of them silhouetted in various sexual positions. Over the most explicit photograph (see above), the TV audience hears Hafferkamp's voice off-screen: "I also teach journalism to graduate students at the Medill School of Journalism," he says.

When Janeway heard about this, he asked Hafferkamp to stop referring to Northwestern and *Libido* in the same breath. Whereupon a student newspaper, the *Daily Northwestern*, published a profile of "the erotic-minded professor," and prominently identified Hafferkamp as a lecturer at Medill. It was accompanied by a photo of Hafferkamp being groped from behind by several anonymous hands.

Hafferkamp received his pink slip at semester's end. Medill's graduate director, John Ziomek, cites Janeway's earlier letters to Hafferkamp to prove that the timing was strictly "coincidental." Moreover, he points out, Hafferkamp was one of the last Medill instructors with a yearly contract to be let go; a half-dozen other instructors were also laid off in the past three years.

Even if Hafferkamp's case against Medill is shaky, the future of his magazine probably isn't. As he told the *Daily Northwestern*, "I certainly wouldn't turn down sales that came along as a result of this."

—*Daniel Zalewski*

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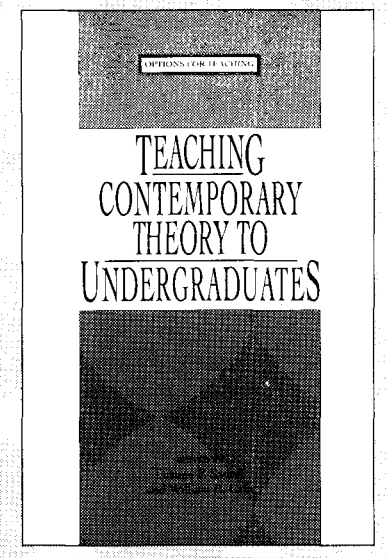

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BREAKTHROUGH BOOKS ISLAM

We asked four experts in Islamic Studies to tell us about the most interesting books in their field they'd read in the past few years. Here are their responses:

Richard Bullet, professor of history at Columbia and author of *Islam: The View from the Edge* (Columbia, 1994).

Politics, Gender, and the Islamic Past: The Legacy of 'A'Isha bint Abi Bakr, by **D.A. Spellberg** (forthcoming from Columbia).

" 'A'Isha bint Abi Bakr, the youngest of the Prophet's wives, was accused of sexual indiscretions and, unusually, was involved in politics. She was a very controversial figure, but because of her position, she could not be dismissed. Spellberg, a professor at the University of Texas, Austin, uses this historical figure as a way of looking at the status of women within the Islamic tradition."

Dale Eickelman, professor of anthropology at Dartmouth and editor of *Russia's Muslim Frontiers: New Directions in Cross-Cultural Analysis* (Indiana, 1993).

The Failure of Political Islam, by **Olivier Roy** (Harvard, 1994, translated by Carol Volk).

"There are many books on religion and politics in the Muslim world that focus on 'fundamentalism,' but Roy manages to look at broader developments in the world of Islam, such as the advent of mass higher education over the last twenty or thirty years. Universities have had a major effect on how people think about religion, political authority, and their own place in society. He also makes a very interesting connection between the new Muslim intellectuals, who are rethinking religious authority, and the radicals or fundamentalists, and argues that the latter are part of a much larger process whereby the central tenets of Islam are reconsidered."

The Revenge of God: The Resurgence of Islam, Christianity, and Judaism in the Modern World, by **Gilles Kepel** (1994, Penn State, translated by Alan Braley).

"Kepel, who studies politics at the Centre National de Recherche Scientifique, is so popular in France that his books sell in supermarkets. What's interesting about this book is that it sets recent developments in the Muslim world in the context of comparable developments in Judaism and Christianity. So-called 'radical' Islam does not, therefore, end up being a special case—there are, after all, radical strains in all three religions. Looking at Rabbi Schneerson's followers, say, and at the literature on Protestant fundamentalism, Kepel argues that all of these religious movements from below will have major implications for the future of civil society."

Abdulaziz Sachedina, professor of religious studies at the University of Virginia and author of *The Just Ruler in Shi'ite Islam: The Comprehensive Authority of the Jurist in Imamite Jurisprudence* (Oxford, 1988).

Islamic Medical Ethics in the Twentieth Century, by **Vardit Rispler-Chaim** (E.J. Brill, 1993).

"The author, a professor of Islamic studies at Haifa University, writes about a subject that has never received much attention—namely, the impact of Western medical ethics on Islam. Islamic medical jurisprudence has arisen only recently, in response to medical advances and the moral dilemmas that these advances have created in terms of saving lives, prolonging lives, and so on. But in this tradition, unlike in the West, communal interests often dominate decisions made for individuals. The author went through all the available material to find modern rulings by Muslim scholars and connect them to rulings made in the classical age, in order to understand how a rule is applied to derive a new decision. And she traces the development of one such decision in a birth control case; it was based on the classical doctrine that a woman must first try mechanical processes and only then may resort to drugs."

Mahmoud Ayoub, professor of Islamic studies at Temple University and author of *The Qur'an and its Interpreters* (SUNY Albany, 1993).

Women and Gender in Islam: Historical Roots of a Modern Debate, by **Leila Ahmed** (Yale, 1992).

"Ahmed's book traces the debates over the veil back to its origins in the colonial period when the British tried to eradicate it. The British claimed they were liberating Middle Eastern women, although their actions were seen as part of the imperial process. Ahmed offers an excellent analysis of what 're-veiling' has meant for Muslim women and the pride associated with that act."

—Ariel Kaminer

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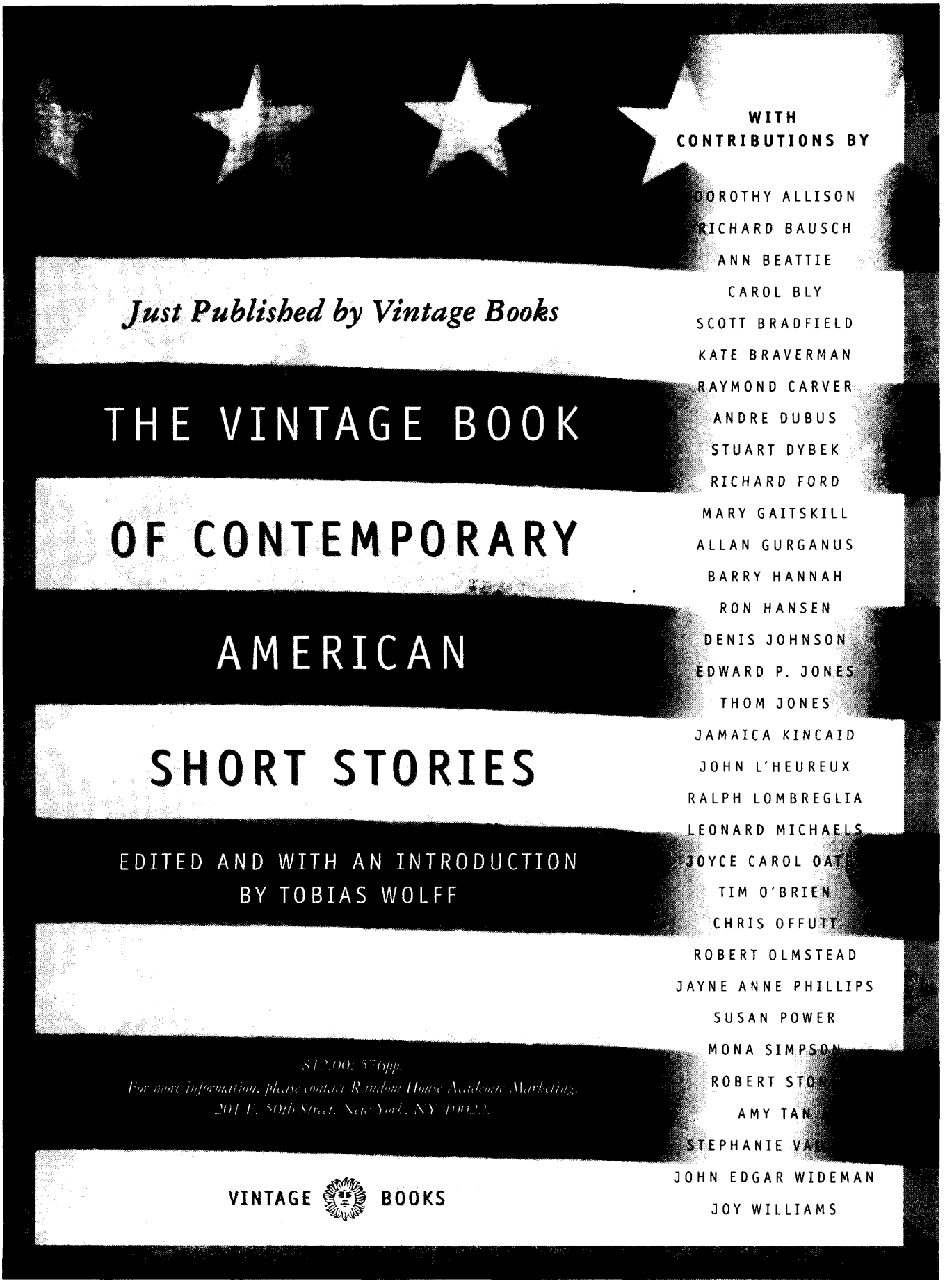

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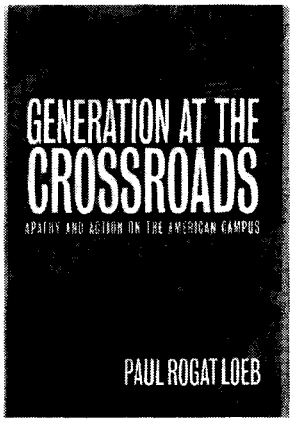
Inside *Publishing*

LEARNING FROM LOEB



If you need a role model for breaking into the big-time at a university press, Paul Rogat Loeb may fit the bill. Loeb's *Generation at the Crossroads: Apathy and Action on the American Campus* was awarded the largest advance in the history of Rutgers University Press, received careful attention from the press's director, and is now being hyped with the sort of all-out media blitz usually reserved for, well, trade books.

Touted as a work that will topple the Generation X stereotype, *Generation at the Crossroads* is really something milder, a Studs-Terkel-at-the-student-union approach that merely adds nuance to those clichés (translation: they're neither all slackers nor do they all run President Clinton's support staff). Rutgers, in the market for "bigger" books, secured the manuscript in the summer of 1993 for a cool $25,000, betting that the orgy of "Gen Xploitation" hadn't played itself out quite yet.

Rutgers, however, was making a risk-free investment. During the seven years he spent on *Generation,* Loeb, a freelance activist, journalist, and campus lecturer, managed to bag $105,000 in donations from lefty foundations and figureheads—including Norman Lear—and pledged to give Rutgers $70,000 of that haul to help promote the book. That kind of money just isn't seen around the publicity departments of academic presses. And so, when the mammoth manuscript came in to Rutgers, then-director Kenneth Arnold did a "complete front-to-back review," and the book was in and out of production in a speedy nine months. Loeb observes gratefully that thanks to judicious editing, the tome "ships at just under two pounds."

Rutgers's relatively small publicity staff aside, Loeb now has two public relations firms working for him—Fenton Communications, which also represents Nelson Mandela, and Public Relations Services, which specializes in national authors' tours. He may need the help: Loeb has not been an easy sell. Despite his apparently youthful spirit, Loeb is in his forties, which undermines his authority—on this topic, anyway—in the national media. Besides, as Suzanne Turner from Fenton observes, "activists are always announcing that activism is not dead."

Ever vigorous, however, Loeb took it upon himself to sell the serial rights for the book, ultimately landing deals at *Mother Jones, Vogue,* and *Sierra Magazine*—although only *Mother Jones* has actually published its excerpt so far. As of this writing, Loeb was scheduled to do three hundred interviews during a two-month, nineteen-city tour, and had purchased a beeper with a toll-free number so he could be reached anyplace, anytime, should Oprah, Phil, or Katie Couric call. And no one could ever say the approach isn't working: Rutgers is making plans for *Generation*'s second printing. All of which makes one of the many blurbs on the back cover of the book's current edition—it features such luminaries as Susan Sontag and Alice Walker—prophetic. In the words of Kurt Vonnegut: "A lot of smart people who have some influence on the course of history will read and admire you—and learn from you."

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Here's a question that has brought down countless intellectual movements, kept any number of would-be graduate students out of school, and generated a scourge of unparsable articles that, in attempting to answer it, simply add to the mystery: Why are academic books so deeply unpleasant to read?

Well, one reason may be that university press editors have come to view the line-editing part of their job—the part where they turn jargon into English—as something akin to pro bono work. Says Liz Maguire, senior editor at Oxford University Press: "Most editors think, 'Well, if this is an academic monograph for this author's peers and about 400 research libraries, is it really going to benefit from my editing?'" Maguire and her peers agree that only the few works that seem likely to sell between 3,000 and 10,000 copies get serious attention from senior editors. And in postmodern disciplines, whose cachet *is* impenetrability, editing may be beside the point. "There is a moment where you just say, 'It's dense and, in a sense, it's supposed to be dense,'" admits Maguire. Oxford University Press books like Eric Lott's trendy *Love and Theft: Blackface Min-*

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Inside *Publishing*

strelry and the American Working Class (1993), hammered in *The New York Times* for its academic patois, did exactly what it was supposed to do: speak to other jargon junkies. But, needless to say, it was not the sort of book editors generally use to lure a nonacademic readership.

Rachel Toor of Duke University Press insists that editors *do* labor to ensure "that the language won't be an impediment." But, she adds, that's "not the same as Max Perkins rewriting every page." Besides, there's another reason why academic prose is so stultifying: even Scribner's legendary Perkins probably wouldn't satisfy the professorial ego, which tends to view each word as some sort of seminal utterance. "These books are their babies," Toor observes. "No one can treat your child as well as you would like them to."

Professors tend to view each of their words as some sort of seminal utterance. "These books are their babies," says one editor.

Plus, there's the bottom line—the additional business pressure to fill a university press's list has meant increasing in-house "specialization." That is to say, senior editors woo and confer with authors to acquire texts, and then copy editors, often freelance, edit the manuscripts out of house. Despite authors' indignation over the say that underlings ultimately have over their work, the contributions of copy editors ought not be slighted. "In a number of cases, manuscript editing has saved the book, saved the author from embarrassment, saved the house from disgrace," says John Ackerman, director of Cornell University Press.

Was publishing at a university press better, say, in the nineteenth century in the Connecticut River valley? Ackerman says that indeed, there was a time when all the editing was done in-house, when editors scampered across campus to check footnotes at the library "and all that sort of thing." But even that level of attention did not guarantee perfection. "I've looked at some of those books and occasionally found errors and lapses in consistency that we wouldn't tolerate today," Ackerman says. "Was that a golden age? I think not."

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"We're saying that ninety-nine and forty-four one-hundredths percent of scholars, if they make a mistake, will have done so in good faith."

Surely you whose present and future livelihood depends on the interpretation of the work of others have been anxiously following President Clinton's Working Group on Intellectual Property Rights and its efforts to construct the legal framework for intellectual enterprise in the brave new world of the National Information Infrastructure. This past July, no doubt, you compulsively flipped through the pages of the Working Group's "Green Paper," an attempt to do for the Internet what the 1976 Copyright Act did for photocopying—that is, to protect property rights while allowing for fair use of intellectual property in research and in teaching. When you saw that the doctrine of fair use was getting short shrift, you sprang into action. You fired off your critique, posted it on the Internet, and then angled for a spot at September's fair-use conference. In a U.S. Commerce Department auditorium, sandwiched between the Association of Pop-Up-Book Publishers and the Organization of Authors of Laminated Inspirational Texts, you gave it to the Working Group: *I, as a scholar, must retain the right in the era of the Information Infrastructure to freely use, not merely browse, the work of others.* Your allotted time up, you firmly resolved to return to Washington in October to utter the next round of sound bites in defense of fair use.

But what the Working Group and its critics have so far failed to grasp is that a fight over intellectual property with much more immediate and costly ramifications has been taking place down the street on Capitol Hill. There, since early 1993, Rep. William Hughes (Dem.-N.J.) has been hard at work pushing the Copyright Reform Bill. Nestled in the pages of this legislation is the repeal of section 412 of the Copyright Act. Whether you know it or not, Section 412 protects you from getting sued when you use materials whose owners never got around to filing for copyright—photographs, for example, or diaries or doggerel or unpublished research. Currently, if someone *does* sue you

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for using their stuff, he or she can only get *actual* damages—which are generally modest. If section 412 is repealed, however, litigants can get *statutory* damages, which can go much higher, as well as lawyer's fees, which can be astronomical.

Peter Grenquist, executive director of the Association of University Presses, recalls that when the copyright reform bill was introduced, the proposal to repeal section 412 did not leap out as a danger—"It seemed a rather arcane point," he says. But publishers soon realized the cost to them should they inadvertently (or intentionally) infringe upon someone else's intellectual property. Section 412 is under no immediate threat—the publishers' lobbyists ensured that Hughes's copyright reform bill came to grief in Congress, and Hughes is not running for reelection this year—but it's quite possible that someone might take up the gauntlet of copyright reform next session.

More than a year after the legislation was introduced, few people know about section 412. "I think it's possible," remarks Grenquist, "that if you called Professor X at Rutgers and asked him, he wouldn't know what you were talking about. We're saying that ninety-nine and forty-four one hundredths percent of scholars, if they make a mistake, will have done so in good faith." But Bill Patry, a key member of Hughes's reform-bill team, argues that the Copyright Act currently keeps the vast majority of owners of unregistered intellectual property from being able to protect their interests in court because damages rarely cover lawyers' fees. Patry deems this situation "particularly galling in the case of book publishers, who can make use of other people's unprotected intellectual property but who, when theirs is made use of, can sue and get the largest awards of statutory damages and attorneys' fees as plaintiffs. Essentially, they have figured out a way to manipulate the system both ways."

Mike Klipper, vice president of government affairs for the American Association of Publishers,

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bridles at this accusation, claiming that the groups aligned against the repeal of section 412 were not all publishers. "This was an ad hoc group of vast array," he says, and included his group, the American Association of Museums, the American Association of Law Libraries, and assorted others. While they lost in the House, they successfully warded off Senate approval, thereby killing the initiative.

It's still possible, though, that come the New Year, the new Congress will take up the question once again. Klipper advises worried academics to stay in touch with their representatives. "It's a brand new Congress, and it starts from the first inning all over again," he observes wearily. "Batter up."

JUNG AND FOOLISH

"The current Jungian movement is, I would argue, completely unconscious of its roots," posits Richard Noll. His new book, *The Jung Cult: Origins of a Charismatic Movement* (Princeton University Press, 1994), will supposedly take care of this lapse in self-awareness, and, depending on one's tolerance for turn-of-the-century Aryan religious sects, it may take care of Jung.

Unlike Freud, who carelessly encouraged his own cult to demand scientific status and thereby all but guaranteed repeated efforts at debunking, Jung distanced himself from the mainstream, lording it over his own little corner of Zurich while he crafted what was in effect a new religion. Frederick Crews once wrote of Freudian analysis that it tended "to produce a good many more converts than cures." The same could be said of Jung's theory of the collective unconscious and its archetypes, but that, says Noll, is the point.

According to Noll, Jung's greatest accomplishment may have been turning what probably amounted to a psychotic episode (he maintained that he had been transformed into a lion-head-

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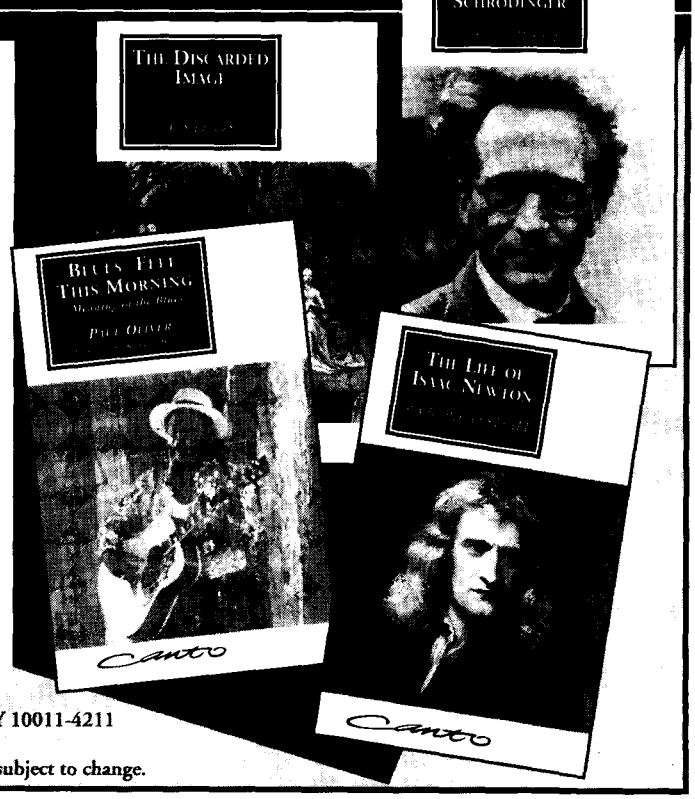

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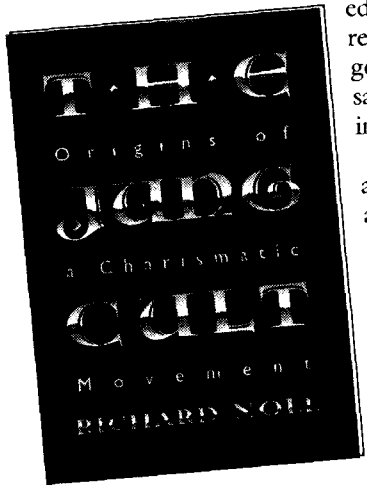

ed Greek god) into a paradigm for transcendent "individuation," at the core of which resided an "Aryan inner Christ." Jung explained that the crazier you seem, the more of a genius you are. Being a genius is no easy row to hoe, however, and Jung believed it necessary to annoint analysts who would be there to reassure individuated patients who grew increasingly estranged from family and friends.

Noll points to these analysts as one reason why scholars have neglected the intellectual history of Jungianism. As the licensed distributors of the international Jungian operation, he says, Jungian analysts "have a huge investment in keeping the idealized, munificent, grandfatherly image of Jung hovering over the masses." The return on that investment is enormous. It takes one hundred and fifty hours of analysis, often at more than $100 an hour, just to apply to New York's C. G. Jung Institute. Then, after applicants submit to interviews that can involve searching questions about their sexual fantasies, six years of classes, and further analysis, the tab can climb into the upscale neighborhood of $100,000. At the end of this education, "you know Horace from Isis," says Noll. You can also write mystical tripe about running with wolves and hit the lecture circuit. You will not, however, have learned much about the entire corpus of scientific psychology.

Although America is the stronghold of the Jungian movement, Noll says that Europe outpaces the States in "neo-pagan practices." Switzerland in particular has a long history of unorthodoxy, stretching back to the Middle Ages. In fact, Noll, who was recruited by the publicity department at Princeton University Press to write an opinion piece in the wake of the Order of the Solar Temple deathfest in Geneva in October, remarks that, in general, "I'm pretty tolerant of these things if they don't get spooky or apocalyptic or turn into something like National Socialism."

At the end of a $100,000 Jungian education, "you know Horace from Isis," says Noll.

But Noll does see a link between the Aryan-revering mind-set of a pseudoscientist like Jung and the rise of the Third Reich: "How did we end up with Hitler, after all? Somebody should have been paying attention to all those Germans running around trying to found their own religions." Noll's crusade, however, aims beyond the Jung cult. He is currently researching the lives of other German scientist–cult leaders, among them zoologist Ernst Haeckel, father of the memorably percussive theory that "ontology recapitulates phylogeny." Perhaps following his own personal theory of individuation, Noll accounts for his broadened interest by explaining, "I don't want to be seen as the Jeffrey Masson of the Jungians."

—Jessica Marshall

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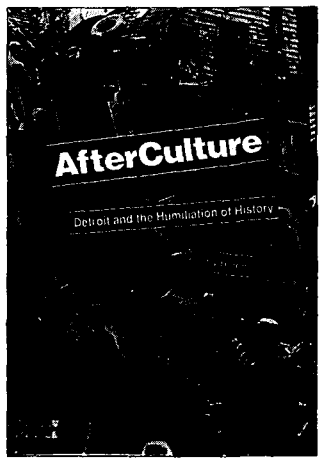

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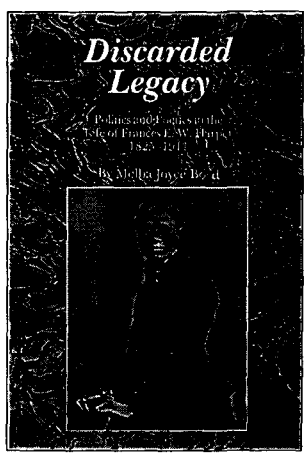

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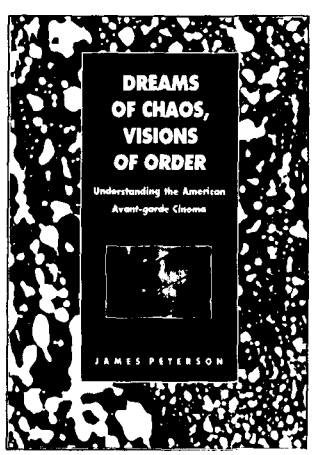

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the BATTLE DISNEY should have WON

by Neil Asher Silberman

The vision the critics had of Disney's America—mindless hordes flocking to celebrate "McHistory" rather than *real* history—was not only apocalyptic, it was hypocritical. Their attacks entirely ignored the course that the public presentation of American history has taken over the past hundred years or so. Since 1850, when the gentlewomen of the Mount Vernon Ladies' Association raised a public subscription to purchase and then restore the home of our country's father and open it up to the masses, America's contribution to public history has been crudely iconographic, channeling nostalgia through an astonishing number of supposedly restored historical sites. The 1876 centennial celebration and the colonial revival that followed spawned local historical societies all over the country. Historic homes went public, and in their depiction of the lives and times of the Founding Fathers they promoted a view of the past that was essentially landed and wealthy and aristocratic—a reaction to a contemporary world dominated by cities and industry and the presence of new immigrants. Fifty years later, John D. Rockefeller Jr. and Reverend

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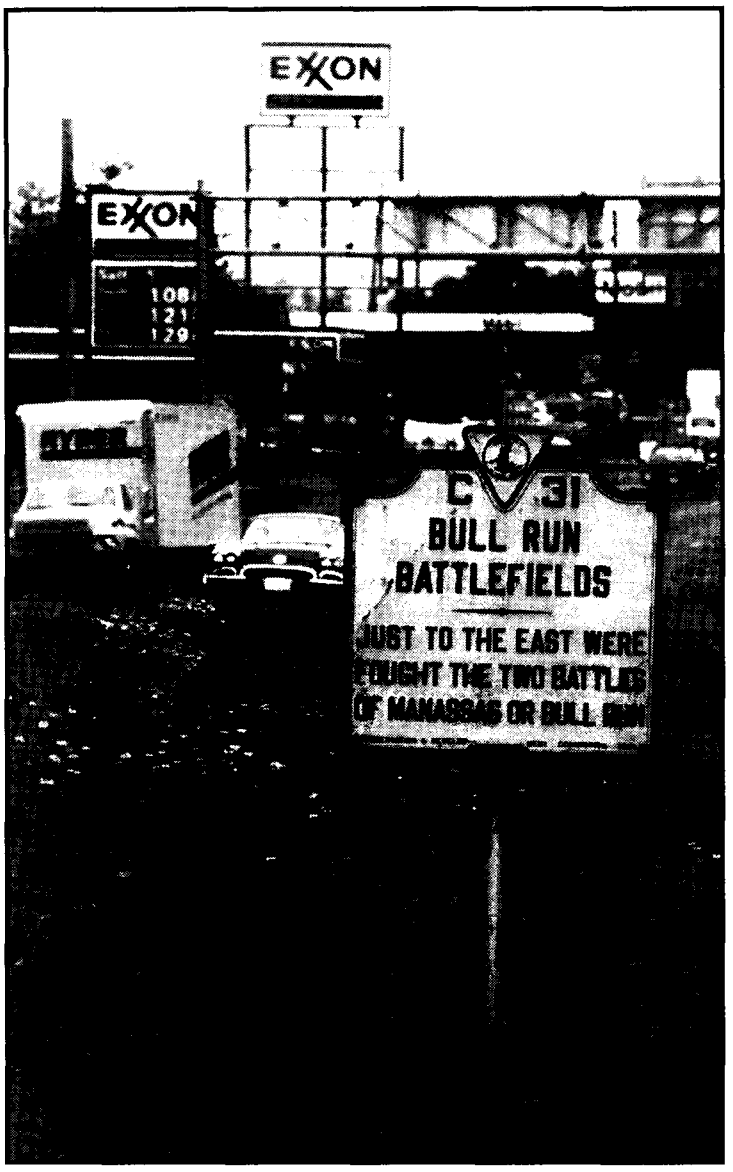
W.A.R. Goodwin established Colonial Williamsburg as a response to a disturbing cynicism for traditional values—it was meant to "impress upon coming generations deathless ideals."

With the passage of the federal Historic Sites Act of 1935 and the absorption of scores of monuments and sites into the National Park Service, Big Government began manifesting its own interest in big-history-with-a-message. Closely mimicking turn-of-the-century historical pageants that told the uplifting story of a town's growth—from the Edenic days of the Indians, through the first pioneer settlement, wars, and natural disasters, and onward to the inevitably prosperous present—the National Park Service started to select historic sites that would illustrate the most important stages of "man's life on this continent," as they put it. By 1972, the Park Service had so regimented its historical framework that every site had to fit into one of nine major themes—the Original Inhabitants, the Revolution, Westward Expansion, Industrialization, Society and Social Conscience, and more. It's a vision of America not so different from what Disney's America might have been.



Critics also seemed to imply that, in the past, the representation of history was somehow immune to the concerns of market forces. That just isn't so. The business potential of tourism has always convinced local boosters and chambers of commerce to subsidize the local historical societies. The development of open-air attractions, like Plimouth Plantation, a kitschy shrine to the Pilgrims, and Henry Ford's Greenfield Village, where the homes of famous Americans have been transplanted and restored, was directly tied to the ever-greater mobility of vacationing families. Colonial Williamsburg, believing it might be outdone by these other attractions, began marketing itself in magazines and on TV; you can now make a reservation at the Williamsburg Inn by dialing 1-800-HISTORY.

So what makes us think Disney's America would have been so much worse than all the other monuments to facile notions of patriotism and good citizenship? To judge from its promotional literature, Disney's America would have been nothing less than a computer-driven, virtual-reality incarnation of all those patriotic, 100 percent–American epics we once read about or watched—electronically jazzed up through the magic of Disney's Audio-Animatronics® and carefully layered with a politically correct concern for Native Americans and other ethnic minorities. Business calculations would have ensured that all interpretations of the past would be acceptable to the broadest spectrum of the American population; they would, of course, have been middle of the road.

But Disney's America would also have been far more exciting than any other historical park. Had the park's gates opened as planned in the summer of 1998, visitors would have immediately entered Crossroads U.S.A.—a movie-set re-creation of a bustling once-upon-a-time town (no particular place) filled with people in period costume (in no particular ethnic or regional tradition) that would have been the starting point for an antique-train ride, "launching guests on an unforgettable journey through the

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DISNEY

vivid tapestry of American history," according to one P.R. brochure. Visitors to Disney's America would have then gone on to explore nine contiguous "territories," each conveying—à la National Park Service—a predictably upbeat historical theme. From the timeless ecowisdom of Native Americans, to the thrill of the Industrial Revolution, to the noble sacrifices of the Civil War, to the simple virtues of the American Family Farm, the park's meticulously planned geography would have offered a pleasing, orderly landscape of clustered icons: a circle of tepees here and a quaint New England factory there; a Civil War fort looming over a peaceful Midwestern farmstead; replicas of the Statue of Liberty and Ellis Island facing a 1930s state fair (complete with Ferris wheel and ballpark), and a World War II airfield. This would *not* have been just another open-air museum.

The park's meticulously planned geography would have offered a pleasing, orderly landscape of clustered icons: tepees here, a quaint factory there.

What Disney was proposing to do in Virginia was combine the genius of P.T. Barnum with the inspiration of George Ferris—feeding the tourist's desire to marvel at historical curiosities while satisfying the fairgoer's craving for a mechanical thrill. In the Native American Village, for instance, visitors would have first viewed Audio-Animatronic® displays of Native Americans in blissful "accord with the environment." They would then have climbed into huge rafts to experience "a harrowing Lewis and Clark raft expedition through pounding rapids and churning whirlpools." And in the bustling town of Enterprise (just to the left of Presidents' Square), parents and children would have boarded "The Industrial Revolution," which—rather than spewing out the usual factory statistics and inventors' biographies—would have taken its passengers on "a high-speed adventure through a turn-of-the-century mill, culminating in a narrow escape from its fiery vat of molten steel."

At the (wheelchair accessible) Civil War Fort, meticulously reconstructed in consultation with scholars, the wizardry of Disney's Circle Vision 360 technology would have transported visitors "into the center of Civil War combat." And in the World War II–era Victory Field, visitors would have been able, "with the assistance of modern technology," to "parachute from a plane or operate tanks and weapons in combat, and experience firsthand what America's soldiers have faced." Here at Disney, personal experience would have been all. You might even say that Disney's America would have marked a dramatic shift from reverence of the past to satisfaction in it.

I don't mean to suggest that Disney's proposed 3,000-acre theme park, commercial center, and residential development wouldn't have had its annoying downsides. It would have been yet another expensive place you'd have had to take your children, and its historical backdrops would have become tiresomely familiar locales for TV interviews with politicians and celebrities. But those aren't good enough reasons to have stopped the project. The people who brought you Disney World and Epcot Center, *Aladdin, Beauty and the Beast,* and *The Lion King* have honed their mythmaking techniques to the point where they've become an acknowledged part of our national cultural heritage—and it would have been fascinating to see what the company's so-called Imagineers would have done.

There are, of course, the familiar economic arguments to be made for or against letting a giant corporation into your backyard. There are the thousands of jobs and new tax revenues Disney would have brought to Prince William County. There are also the urban sprawl, the pollution, and the traffic. Disney did muster its own battery of concerned experts and included in its plans provisions for a large buffer of green space (including timberlands, wetlands and a golf course) to shield the surrounding country from the park; a moderate pacing of its planned residential development into three five-year phases (each subject to local approval); and a carefully planned rerouting of traffic to reduce auto exhaust.

I do think Disney could have gone further: it could have proposed ferrying visitors by train from Washington, D.C. That would have eliminated the need for any new roads, and at the same time Disney would have gotten to re-create the great age of rail travel. Perhaps RFK Memorial Stadium, soon to be abandoned by the Redskins, could have been transformed into a vast, quaint rail terminus, replete with conductors, porters, and station masters, all in colorful period costumes. It already has a huge parking lot.

But it is the argument about Disney's impending violation of hallowed ground (the Manassas National Battlefield Park is only three miles away from the proposed site) that rings the most hollow. Urban sprawl and commercial blight far worse than that likely to be caused by Disney hasn't dimmed our national veneration for Bunker Hill (surrounded by the high-rises of Charlestown, South Carolina) or the Alamo (hidden deep in downtown San Antonio). And besides, there's a prob-

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lem with Manassas itself. It may, as the historian James McPherson says, be "hauntingly like it was" 130 years ago, but one of the reasons the 5,000-acre Manassas National Battlefield Park is so disturbing is that relatively few people actually visit it. The emptiness of the fields might be one of the most moving things about Manassas, but it also represents, well, emptiness—the absence of visitors.

Disney's America would have marked a dramatic shift from reverence of the past to satisfaction in it.

What seems to have really been at stake in the battle over Disney's America was the grating mock-naiveté with which the Disney planners trumpeted the project's basic message: "We want people to leave the park feeling good about their country," which is how leading Imagineer Robert Weis put it. This and similar feel-good pronouncements raised the hackles of respected historians like McPherson, David McCullough, C. Vann Woodward, and John Hope Franklin, all of whom charged that Disney's America would dilute appreciation for real history.

But Disney or no Disney, the commercialization of public history is well under way. The depleted endowments and shrinking foundation grants for private restoration projects have forced them to become ever-more relevant and attractive to today's vacationers. New exhibits and demonstrations dealing with ecology, social history, and the role of minorities have been promoted as a way of appealing to younger and broader segments of the national audience. Over the last twenty-five years, Plimouth Plantation has undergone a thorough retraining of its costumed interpreters, making them

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DISNEY

interact more directly with visitors and creating a grittier, funkier Pilgrim image, side by side with a family homesite of the ecologically aware Wampanoag. Colonial Williamsburg now downplays Rockefeller-style elegance and focuses on the lives of everyday citizens and on presentations of African-American history. This past October, the town staged a mock slave auction, an event which didn't go down too well with the NAACP. Christy Coleman, the director of the African-American Department at Colonial Williamsburg, defended the show: "I recognize that this is a very, very sensitive issue. But it is also very real history." Likewise, in the elaborate restoration of Ellis Island and in the establishment of such sites as the Women's Rights National Historical Park and the Martin Luther King Jr. Preservation District, the National Park Service is targeting a wider audience. "Look, we're not historians," a Park Service contractor once told me. "We're designers, and we're always looking for the most powerful way to reach the greatest number of people with the optimum impact."

For the main players in the "legitimate" history biz, the greatest threat posed by Disney's America was its frightening reflection of what they were becoming themselves. Disney's America would have been different from the more respectable forms of historical entertainment in America only in its vastly superior ability to build robots and thrill rides, not in its shallowness. Disney had the means and the willingness to hire historical consultants, Columbia University's Eric Foner among them, and it would have brought the techniques of American historical mythopoeia to their sublimest stage of development. That the depiction of history should be completely market-oriented and consumer-driven is clearly an idea whose time has arrived. Disney will undoubtedly build its America somewhere else in the country, where the competition with preexisting historic shrines isn't quite so direct or intense. The main achievement of Disney's America's critics has been to temporarily blind us from seeing the theme park as the epitome—not the antithesis—of 1990s-style American public history. *If*

Neil Asher Silberman is an author with a particular interest in the politics of historical presentation. His most recent book, The Hidden Scrolls: Christianity, Judaism, and the War for the Dead Sea Scrolls *was published by Putnam in October.*

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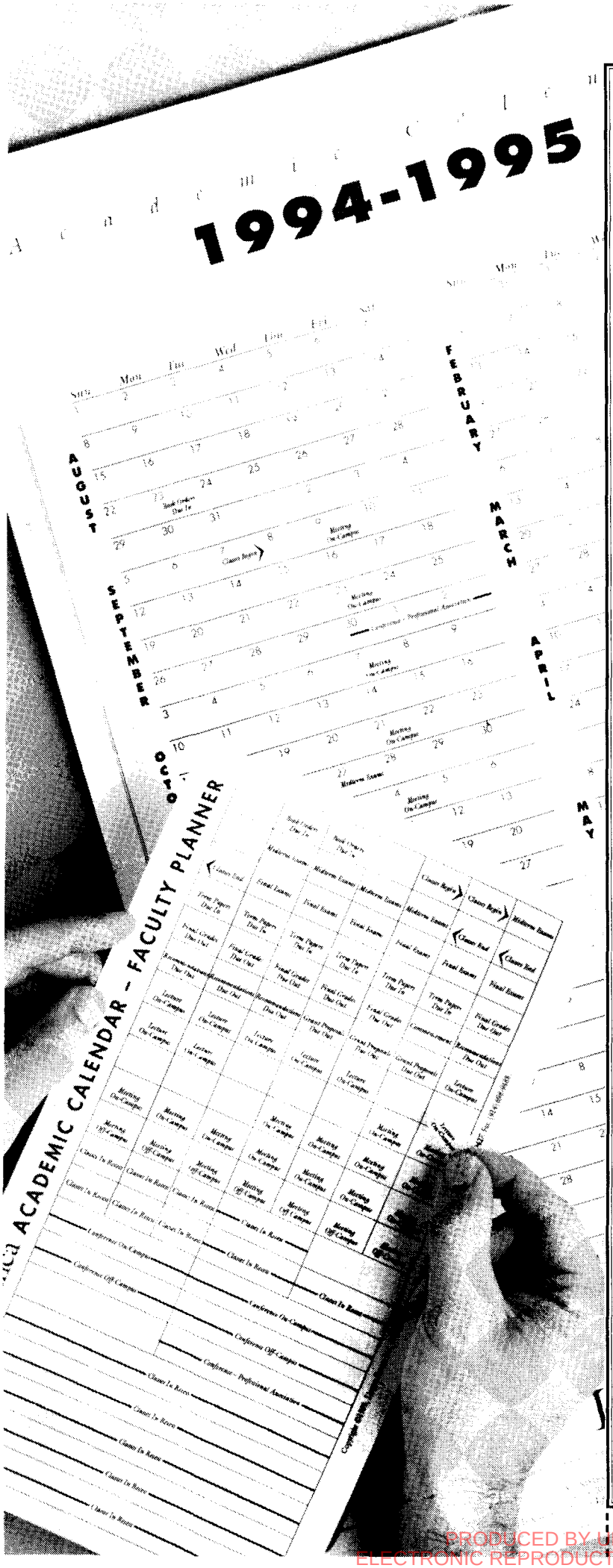

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THE PARALLEL UNIVERSITY

A JOURNEY THROUGH KOSOVO'S SECRET CLASSROOMS

BY MASHA GESSEN

The thing about conflict zones is, there is never any toilet paper. A journalist usually resorts to the work of colleagues. But in the bathroom of the Kastrati household in Prishtina, the capital of Kosovo, a province in the former Yugoslavia under the control of the Serbian government in Belgrade, I find no familiar triangles of newsprint. Instead, there is a hose that comes out of the wall and stretches through the back of the toilet, turning it into something like a bidet.

"I'm sorry, we ran out of toilet paper," says Arben "Benny" Kastrati, at twenty-six the oldest male in this family of four and a budding movie star—he had a supporting role in the film *Before the Rain*, which won a Golden Lion at the Venice Film Festival this year. He apologizes as if someone had just used the last piece a minute or two ago. A more plausible explanation, however, is that like almost all Albanians in Kosovo—two million people, or 90 percent of the province's population—the Kastratis have run out of money to buy toilet paper, three kinds of which are for sale at a nearby store. Since 1990, when the Serbian regime imposed a policy of apartheid, enforcing it

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through an extraordinarily visible police presence, regular arrests, and killings, more than 80 percent of Albanians have lost their jobs. Most of the rest work for wages that do not allow for such luxuries as toilet paper.

Benny's mother, Lidia, makes forty German marks a month as a primary-school teacher (German marks are the hard currency of choice here), an amount that will buy you twenty hamburgers with nothing on them or about one hundred rolls of toilet paper. In the old days she made 300 marks—and that was before wartime hyperinflation drove prices up. Like all Albanian teachers, she lost her job in 1991. Now she gets paid by the government of the Republic of Kosova—a shadow government formed by Albanians after the Serbs usurped all official positions in government, industry, and education. (Kosova is the land's Albanian name.)

Led by a fifty-year-old president, Dr. Ibrahim Rugova, a former literary critic who was voted into office in 1990, and a parliament that never gets to meet, the Republic of Kosova is an extraordinary enterprise: a full-blown "parallel society," not dissimilar to the one outlined in a key pre-glasnost document, *The Parallel Polis*, by Czech dissident Vaclav Benda. Instead of taking on the Serbs directly, Kosova's Albanians have chosen to create an entire clandestine civic infrastructure, including welfare, medical care, and taxation—Albanians all over the world voluntarily contribute 3 percent of their income to the Kosova treasury. The mechanics of this vast underground operation are largely kept secret, but its most successful enterprise is reputed to be a comprehensive educational system that has primary schools, secondary schools, and a state-college-sized university with 25,000 students and more than 900 instructors.

[redacted] It takes several phone calls from the headquarters of the Democratic League of Kosova, the leading of Kosovo's three or four active Albanian parties, to locate the room where the first-year archaeology and second-year

A classroom in Prishtina.

PHOTO BY DAVID N. DORN, AMERICAN FEDERATION OF TEACHERS

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THE DELICATE ART OF BECOMING INVISIBLE MAY BE THE MOST IMPORTANT PART OF A KOSOVO ALBANIAN'S EDUCATION.

ancient history exams are to be given by Edi Shukria, the vice-dean of the parallel University of Prishtina's faculty of philosophy and a member of Rugova's government. Half the undergraduates didn't know where the exams would be held, either: two places had been announced, and after Shukria made her final selection, a student who'd been waiting at the spot that had been chosen was dispatched to fetch the group that had gathered at the other site—a full hour away by foot. Shukria based her choice of locale on the most pragmatic criterion imaginable: there were more police near the other classroom.

Of all the basements and storefronts in private buildings where university classes are now held, Shukria's choice is one of the better ones: not too small, not too dirty, not too damp, though it is dark. In Prishtina, windows are not a source of light but a way for the police to see in. Still, the space is not large enough to hold all the students, so about twenty of them are waiting in a nearby garden for their turn to take the tests. They are the quietest twenty-year-olds in the world. I don't notice them until I am at the gate.

The delicate art of becoming invisible is now one of the most important elements of a Kosovo Albanian's education. Vjosa Dovruna, a thirty-nine-year-old pediatrician and human rights activist, tells me what she overheard while driving a friend and the friend's six-year-old daughter to the girl's first class. "Now, little Dita," the mother said to her daughter in the backseat, "if the police come to beat you today, don't you say anything and don't you cry. You show them you're brave." At the school building, Dovruna witnessed an entire crowd of parents dispensing the same instructions.

MAP BY MICHAEL S. MILLER

Serbian police have shown that they are not above killing children: In July, one of the victims of police violence in Kosovo was a six-year-old boy, shot in what Serbian authorities have called an accident—the boy was riding in his father's car, and the police mistook the father for a smuggler. (The father survived.) Kosovo Albanian human rights activists, who have been logging similar "accidents" at an average of two a month, dismiss that explanation with an incongruous laugh. Such "accidents" happen to Albanians whether or not they violate laws, but since Kosovo's parallel education system requires that 400,000 people transgress against the new Serbian laws, the police maintain a terrifying degree of pressure on everyone. According to the Albanian Teachers Association, 3,300 teachers were detained and interrogated by the police and at least two directors of primary schools were killed over the past two years. "It's a very hard way to get educated," Dovruna tells me in the deadpan manner Kosovo Albanians seem to have adopted to overcome the inadequacies of language. "Every beginning and end of the school year they get beaten up by police daily."

Serbian authorities make no attempt to hide their efforts to crack down on the parallel education system. Some acknowledge it in a tone of exhausted resignation; others, like Kosovo's Serbian secretary of education, Marinko Božović, derive a certain glee from it. During my visit with him, he shoves the grade reports and diplomas confis-

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cated from students at me as though they were damning evidence in a murder case. "Look!" he exclaims in happy outrage, his entire bald head having acquired an aroused glow. "They have their own stamp! They write 'Republic of Kosova'!"

[redacted] Vera Kastrati, Benny's twenty-two-year-old sister, takes me on a tour of Prishtina's secret classrooms on the joyous day after she passed her last exam. (She now has one of those offending "Republic of Kosova" diplomas: a degree in English language and literature.) "This is the worst part of town," she explains as we start on a winding street up a steep hill. The people in this neighborhood are poorer than in the rest of Prishtina, but the advantage, she says, is that there are fewer Serbs and fewer police. "Also," she adds, "it's more like a labyrinth."

Prishtina's narrow cobblestone streets hark back to five centuries of Ottoman rule—most Kosovo Albanians converted to Islam during this period, like their neighbors in Bosnia. There are also a couple of the too wide central avenues that testify to decades of communist rule. Five times a day, the straining voice of the muezzin carries through the streets around the mosque, which sits across from a sprawling government building, now guarded by several Serbian policemen armed with machine guns. Next to it is the city's most obvious landmark: a group of lonely-looking, faceless stone figures crowded around an obelisk. It is the Monument to the Friendship of the Turkish, Albanian and Serbian Nations.

Students walk to school alone or in pairs, so as not to give away the location of classrooms, Vera explains. She apologizes for taking me on such a long and grueling journey, one that leads through dust-filled streets under the merciless mountain sun. Walking is another major part of becoming educated these days: buses don't travel the cobblestone labyrinth, so it is not unusual for students to walk an hour or two to get to class.

Our tour includes the best and worst of the parallel university's classrooms. The first one is the best, says Vera: "When I hear that we have an exam here, I jump for joy." The classroom is a storefront in a brick building, quaintly tidy on the outside. Lace curtains cover the windows, concealing a room about fifteen feet square. Students' seats are low benches stretched along the walls: long gray boards placed over clay bricks. The only desk is the professor's—a simple table decorated with a tablecloth and a nondescript flower vase. The light fixtures are set in bare cement. "It gets very cold here," says Vera. Kosovo has the most severe winters in the former Yugoslavia, with temperatures reaching minus forty degrees Fahrenheit. Vera didn't manage to attend class that often; the cold made it hard to concentrate.

WHO HAS PUT INTO YOUNG PEOPLE'S HEADS THE IDEA THAT THE BEST RESPONSE TO BEING BEATEN UP BY THE POLICE IS GOING TO CLASS?

She's never skipped an exam, however—a feat sometimes difficult to accomplish. As she unlocks the door to another classroom—about a fifteen-minute walk up the hill from the first, and in worse condition—Vera tells me that "the smell is [often] so bad that when I had an exam here I could barely stand it because I could not breathe." It's the mold. The space, which may also have been a storefront once, is a dark room, about ten by twenty feet. At the far end of it gapes a doorless bathroom, crawling with unidentifiable insects.

We are at the edge of Prishtina now: about 300 yards down the street, the buildings end and the mountains begin. Across the street is what Vera says is the worst classroom; it's the darkest one yet. The windows are concealed by a rickety wooden fence. We unlock a steel gate, then unhinge a side door that's built not to be noticed, and squeeze into a run that is about 2 feet wide—the space between the fence and the storefront's glass doors. There are two classrooms side by side, as long and narrow as the last place we visited. The benches are pushed so close together that even small children could not use them comfortably; they are made of the same long boards, this time placed over cases of empty bottles that are covered with dust.

On the far wall there are three large sheets of cardboard; each holds about forty glossy photographs of recent graduates in French and philology. The men are in suits, the women in traditional white blouses and red vests; the teachers, who stand on an elevated platform, look on proudly. Every photograph is captioned with a name, and at the top of the philology board I spot Vera and Benny's uncle, Agim Vinca, a leading Albanian poet. We saw him at a café earlier that day; he was in a bad mood, having just been sentenced to thirty days in prison for going across the border to Albania, where he bought Albanian-language books (no longer available in Kosovo) and met with the translators of Sartre and Camus. He received his sentence by post in the morning, and was waiting to be picked up by police.

Isn't it dangerous to hang these pictures here? I ask Vera.

"Yes," she shrugs. "But they have to be hung somewhere. Before, they used to hang them in the shops." Now, Albanians have lost many of their shops. Hanging such images in public would be too risky, anyway.

[redacted] The students in Edi Shukria's classroom are eager to explain just how risky their lives are. Frashër Demaj, a lanky twenty-one-year-old with close-cropped dark-brown hair and eyes so dark they look damp, relates in painstaking

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English that on his way to Prishtina from Peja, a town twenty-six miles away, the bus he was riding was stopped by police, who demanded the passengers' documents. "They know I am a student because of my age," explains Demaj; he was afraid they might guess that he was going to Prishtina to take an exam—which was, in fact, what he was doing. "They asked Demaj, 'Why do you study when you have no university? This is not your town.'" Demaj had already been beaten once by the police, so he preferred to avoid a confrontation. Besides, he wanted to protect his "index," a notebook in which a student's grades are entered. "I do not study anything," he answered. "I am in a computer course." Other times, when he cannot deny that he is a university student, Demaj informs the police that he is studying biology, "because history is very dangerous," he tells me.

Shukria nods. History—particularly local history—is an explosive subject for the Serbs. The original historical dispute over this land goes back to the legendary Battle of Kosovo, in 1389: the Serbs believe they won it, while most of the rest of the world thinks they lost it. (That Turkey proceeded to dominate this former Serbian territory for centuries does lend credence to the world's version.) In any case, Serbs consider Kosovo to be the cradle of their civilization, and their most important historical site. The versions of history put forth by Albanians—who believe, for example, that they are descendants of the Illyrians, a people indigenous to the region—upsets Serbs to no end.

A second student from Peja, Din Kastrati (not one of the Prishtina Kastratis), a red-haired twenty-six-year-old with a tired, colorless face, tells us his story. With Shukria translating, he explains that he is the president of the town's youth organization. "I was called to the police station three times," he says. "On October 17, 1993, I was mistreated for three hours. They asked for guns, they asked about my activity in the Youth Forum, and about the university and about studying, and they asked, 'Why are you studying? Nobody recognizes your degree.' They asked for my index. Then, after letting me go, they came looking for me again, and for three months I did not live at home. I went underground." He eventually fled to neighboring Macedonia, then traveled across the mountains and made his way back to Prishtina: "I want to study, and I didn't want to lose a year at the university, so I came only for exams."

"So why are you studying?" I ask, and it is all I can do not to echo the police and add, *Your university is not recognized.* And then to come out with the questions that nag at me throughout my visit here: *What will you do as a 30-year-old in hiding with an unaccredited diploma in Albanian history? And who has put into young people's heads the idea that the best response to being beaten up by the police is going to class?*

"'*We* recognize our university,'" is what Din Kastrati says he told the police. "After that, the police started to beat me up. One of the ways they did this was to lay me on a big table and beat me with one-and-a-half-meter canes."

It's as simple as that: Kosovo Albanians not only recognize their university, they recognize themselves in it. Everywhere else they look—on TV, for example, where all the broadcasts are in Serbian—they see themselves represented as subhuman. Serbian rhetoric has portrayed the Serbian-Albanian conflict as the struggle of "a people with non-people." Or, as a distressingly beautiful twenty-one-year-old Serb woman I meet on the University of Prishtina campus tells me, "They are Muslims, you understand?" Batting translucent eyelids, this second-year library-science student also says: "Prishtina is big, big shit. [The Kosovans] are peasants, but don't live in a village—they are bad people. They don't want to go to our

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schools—I don't know why. They don't want to go to school because they are very stupid, believe me. What can they do? They can work in a bar and make coffee, they can work in the toilets and clean. They don't live like people. They don't take water and wash themselves."

IN 1991–92, ALL BUT 15 OF THE MORE THAN 900 ALBANIAN PROFESSORS LOST THEIR JOBS.

I realize that the hose in the Kastratis' toilet is testament not only to one family's wartime ingenuity but to the desire of all Albanians to prove themselves better than the Serbs' image of them, perhaps better than the Serbs themselves.

[redacted] Sreten Ugretić may be the most open-minded Serb I meet in Prishtina. A thirty-three-year-old professor of philosophy at the Serb-occupied University of Prishtina, he also works at George Soros's Open Society Fund, a charitable organization that the Belgrade government has made every effort to disable. He calls the thirty-six-year-old Albanian Juljeta Vuniçi, the secretary of the Open Society Fund, one of his closest friends. Ugretić came here two years ago from Belgrade, where he could not find an academic post. He feels bad for the lone, constantly harassed Albanian professor in his department. Ugretić teaches ethics, so we talk ethics.

Teaching "is a strictly professional kind of work," he tells me, reclining in a swivel chair, his foot on the back of the desk where Vuniçi is sitting; she remains stone-faced throughout this conversation. "When I came, the 'cleansing' of the Albanian staff was done," Ugretić continues. "It was a very clean situation—only Serbian staff was there. I only hear about what it was like before. So I don't have this [ethical] problem, because I just came here to work. Sometimes I ask myself how I would react. These people [doing the 'cleansing'] were just little parts in big machine. It would have been dangerous for them to do anything different because they would have been afraid to lose their jobs."

I ask Vuniçi what she would have done in Ugretić's shoes. "I would have a big moral problem," she replies reluctantly but firmly. "I can say that I would never do it."

"If all our Serbian colleagues thought the way you and I do," Ugretić objects, "there would be no staff left to teach the Serbian pupils."

"If there was unanimity, maybe the system would think, 'There is something wrong; we must do something differently,'" Vuniçi ventures.

"That is utopian thinking," Ugretić says, fuming in a mild-mannered way. "If the Albanians were in the place of the Serbs, they would react the same way. I am sure of that."

Utopian thinking is a prerogative of the oppressed—and the moral high road is theirs for the taking. According to the Council for the Defense of Human Rights and Freedoms in Prishtina, a group that documents the abuse of Albanians by the Serbian police, the tally for the first six months of 1994 was 4 deaths; 5 people wounded; 77 sentenced to prison; 420 police interruptions of educational and cultural activities; 525 attacks on activists; 1,719 cases of torture and police abuse; 2,068 arrests and interrogations; and 6,154 property searches. Serbian persecution of the Albanians is not particularly new: it dates back at least to 1981, when Communist Yugoslavia imposed martial law on Kosovo to quell a rash of Albanian student demonstrations—a development that went virtually unnoticed by the rest of the world, preoccupied as it was with similar events taking place in Poland.

But since 1990, Kosovo has remained in what Albanian journalist and philosopher Shkelzen Maliqi has termed a state "neither of war nor of peace but also of more war than peace." Four years ago, the Albanians

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seemed to choose peace spontaneously; thwarting all prognoses of war, they responded to the violent Serbian takeover with silent marches through hundreds of miles of snow-covered mountain. In an essay on the nonviolence of the Kosovo Albanians, Maliqi wrote that they have "proved not only that the Albanians have been defamed but more significantly that they have collectively changed for the better and indeed become better and more civilized than their tormentors."

Ejup Statovci, doctor of jurisprudence, lives in the high-rise apartment building directly opposite the University of Prishtina campus, though, of course, he no longer works there. From his window, he can see the university library. Doubtless the most remarkable structure in the city, the library resembles a dozen mosques squeezed together, and it is also closed to Albanians. Professor Statovci can also see University Square, which has become a desolate construction site: the largest Eastern Orthodox church in the Balkans is to be built in a space originally cleared for several university buildings. He can also observe the arrival and departure of the new Serbian professors, imports from Belgrade delivered daily by bus from the Hotel Grand, their temporary quarters. Up one street, a complex of 240 apartments and 40 single-family homes are being built; they will eventually house the new teachers. It turns out that the construction project is of such an urgent nature, so very important, that it kept the Serbian rector of the university too busy to meet with me.

Professor Statovci is busy, too; as the rector of the underground university, he spends his days faxing colleagues throughout the West, publicizing the school's fate and issuing pleas for help. Statovci says that some European universities have been quite generous with help, including fellowships for visiting parallel University of Prishtina professors. He has written to American university associations many times, but, he tells me with exaggerated politeness, "I'm afraid to say that I never got any answer."

The process of forcing Albanians out of the education system began in 1989, when primary and secondary schools—which until then had been teaching about 90 percent of the students in Albanian and 10 percent in Serbian—were further segregated. Serbian and Albanian children now have to study in shifts and in different classrooms. In March 1990, about 7,000 schoolchildren showed up at medical centers around Kosovo, complaining of stomach cramps. The Serbian authorities claimed that it was a case of mass hysteria, while Albanian human rights organizations believe the children were poisoned. The following school year, the Serbian authorities decreed that all instruction had to take place in Serbian; 70,000 teachers were fired for refusing to comply, and 345,000 Albanian schoolchildren stopped going to school altogether.

The "cleansing" of the University of Prishtina began in earnest in the summer of 1991, when the Serbian authorities imposed so-called emergency measures, replacing all Albanian university administrators—including the elected rector and deans—with Serbs. In the first few months of the 1991–92 school year, all but 15 of the more than 900 Albanian university instructors lost their jobs. Here, the reasons were more varied. Shukria, for example, lost her job for refusing to administer a Russian oral exam; she speaks no Russian. Agim Hyseni, a professor of sociology and now president of the Union of Education, Science, and Culture in Kosova, lost his job when he failed to show up

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once. Isa Bajcinça, an Albanian-language teacher who had worked at the university since it was founded in 1970, lost his job because too many students signed up for his course—250 instead of the planned 40.

Serbian officials insist that the Albanians abandoned the official education system voluntarily. Albanian students are welcome to apply to the University of Prishtina, the officials say—as long as they are willing to study in Serbian. Actually, Albanian students don't have this option because university rules, posted in the lobbies of the hollowed-out campus buildings, clearly state that only graduates of Serbian-language high schools may apply. Božović, the zealous Serbian secretary of education, admits that graduates of parallel high schools cannot enter the university: "For three years, they have been studying according to their own program. It's a bad program." In fact, it is the same program Kosovo schools used before 1990, and back then it was good enough to allow them to gain university admission not only in Prishtina but throughout the former Yugoslavia.

By the late fall of 1991, Kosovo's ethno-political quagmire, never having reached the boiling point of war, had congealed into the hideous solid it is today, and Albanians grew convinced that they would never see the insides of their school buildings again. The parallel education system, like the Kosovo Albanians' entire resistance effort, seems to have organized itself spontaneously, with teachers, students, parents, and the owners of the many private homes that would hold the schools coming together at no one person's initiative.

According to the Statovcis, theirs was the first household to host classes for the first classes of the parallel system. The Statovci's middle daughter, Brikena, now twenty and a student in the parallel University of Prishtina's electrotechnology department, says she started them. "One day we would have math and the teacher would come here," says Brikena, gesturing around the none-too-opulent living room. "And the next day we would have biology."

Ejup Statovci, a civil-law expert educated at the universities of Zagreb, Ljubljana, Oxford, and Harvard, was elected rector of the University of Prishtina on November 26, 1991. One of his first actions, in January 1992, was to petition Serbian authorities to grant Albanians access to the university. At about the same time, thousands of university students staged two days of peaceful protests, demanding entry to the university. Benny Kastrati, who, in his capacity as a student dean, was a leader of the demonstrations, recalls that time: "The first day a lot of journalists were there. The first day was okay. The second day we got beat

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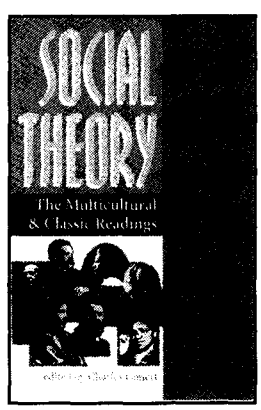

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THE PARALLEL UNIVERSITY

up—all of us—and split." Was anyone killed? Benny wrinkles his forehead. "It's hard to remember. It was two years ago. A lot of people were getting beaten and killed."

Ejup Statovci's first arrest followed the petition. "They said I disturbed the order, and apparently I frightened the Serb students and professors," he recalls. He was sentenced to sixty days' imprisonment but was released after eleven, following letters of protest from officials of various European universities. This did not stop the authorities from arresting Statovci three more times, once detaining him for thirty-one days. They always ask the same questions, he says: "Why am I rector, why do I do this kind of work?"

Why would he have wanted to become rector, when his eighth book, a manuscript on human rights laws, remains pointedly unfinished? "Because I like very much my university," Statovci explains. He speaks and moves slowly, creating the impression of a very old man who has only now found his calling. His genuinely obsessive passion and the sheer horror he describes make the affected heroicism of his old-fashioned speech painfully touching. "If I have to, I am ready—if I may say so, madam—to sacrifice for the university. Myself. For the students, for the faculty. I think my university should be called, madam, the University of Peace—or Peace of University. My university has kept the peace in this area, has taught civilization, democracy. We do exactly the work a university should do."

[redacted]

And they do it, apparently, exactly the way a university should do it. Professors insist that the quality of education has hardly been affected, its content barely changed. Well, sometimes a little: one professor of psychology, Pajazit Nushi, the vice president of the human rights council, shows me a thick photo album filled with snapshots of open wounds and faces of the dead, swollen from beatings, and reluctantly admits that lately he has begun to focus on the subjects of trauma and frustration in his psychology classes. Still, he sends me to the university's historians and sociologists for juicy quotes on how the content of an Albanian's university education has changed. They insist that there's nothing to say: it's just education as usual. Shukria says, "It was in 1981 that my Serb colleagues asked me not to teach the history of the Illyrians"—a people indigenous to this region, whose relationship to the Albanians is disputed. "And I taught it then and I teach it now."

Incredibly, the university has even launched an academic press and two departments since going underground. Statovci proudly demonstrates the first book, *The Basics of Electrotechnology, Part II.* Then there are the seventy-two titles by parallel-university professors, privately printed last year. Meanwhile, the administrators of the parallel education system are careful not to divulge the details of their work. I learn only that the budget is drawn from voluntary taxes and direct aid from foreign educational institutions; that university professors are paid 102 marks a month; that books are passed on from student to student; that funding for new titles is allocated on a triage basis; and that all communication is strictly word of mouth. The administrators stress that the system is extremely well organized—possibly, notes Statovci, better organized than ever before.

Of the people I meet associated with university, only one, a former instructor at the parallel university, criticizes it. Afërdita Surroi, who was an associate professor of German, argued unsuccessfully for shutting the German department, one of the two new ones, because

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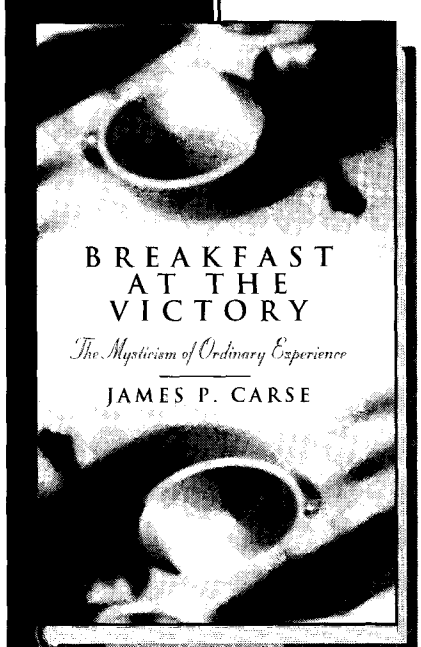

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it could not deliver a good education. "Maybe I was too optimistic," she says, "but I did not have the strength to go on.... [The students] have the desire to study, but they study literature—and they don't have books. They don't have a library, so they have to order books from Germany, but they're too expensive.... I had to walk one and a half hours, so three hours a day I walked, and I was always depressed." She quit after one semester.

Some parts of the university have suffered more than others. For example, the medical school has a hard time, deprived as it is of laboratory facilities and cadavers. But as more and more Albanian doctors have opened back-alley private practices or gone to work at the city's Mother Teresa Hospital, they have clandestinely taken on student interns.

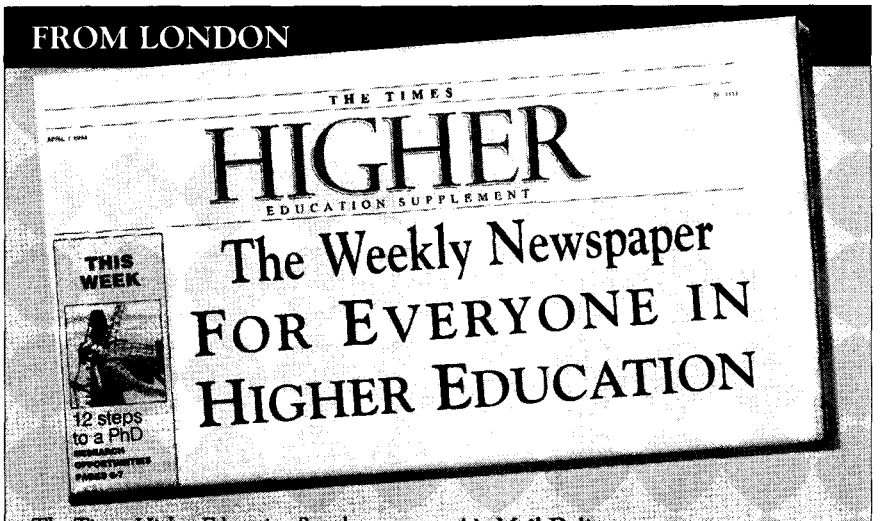
Vera Kastrati, who attended the old University of Prishtina for her first year of schooling, admits that her studies suffered after the move underground, when she no longer had access to a native speaker with whom to practice her English or to necessary books. "In the first year, I worked harder and I had ambitions and my grades were better," she says as we huff and puff our way up the hill. "Now I don't have any ambitions."

[redacted]

At the end of my interview with Kosova's president, Ibrahim Rugova, he points out that he is a structuralist who studied semiotics in Paris with Roland Barthes. Not one of the former Eastern bloc's many reluctant intellectual politicians, Rugova has a clear appreciation for politics, but he likes to underscore his intellectual roots. The Parisian theoretician in him manifests itself in the ever-present silk maroon paisley scarf, one end tucked behind the knot of his proper, matching tie, the other draped over the shoulder of his charcoal pin-striped suit. The flamboyant fashion accessory makes an appearance in all the photos lining his office walls, depicting him with various leading politicans around the world. "The French structuralist slogan is, *'Savoir, c'est pouvoir,'* " he pronounces as he rises to shake my hand. "That means, 'Knowledge is power.' That is where my knowledge of power comes from."

Entrancing as that sounds coming from a head of state, it is less than convincing as an explanation for the Kosovo Albanians' sustained passion for education. After all, Lenin, who could not have heard of semiotics, declared *"Znaniye—sila,"* ("Power is knowledge"), and he built a society in which power was consistently used to suppress knowledge. Kosovo Albanians are intimately familiar with this form of repression. Following the imposition of martial law in 1981, more than half of all political prisoners in Yugoslavia and 70 percent of those whose sentences exceeded one year were ethnic Albanians. The populations has since established a custom for greeting political prisoners after their release: the doors of the person's home are opened to anyone who wants to visit, and all his relatives prepare sweets for the guests. I learn this at Vjosa Dovruna's house, where I am treated to the cakes left over from the celebration for the release of her uncle—a historian who

FROM LONDON



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served eleven years for advocating discussion of a future Kosovo republic.

"Uncle is confused," laughs Dovruna. "He hears us talking and he says, 'I spent eleven years in prison for talk like that!' " Uncle does not understand that, nowadays, talk is cheap. In taking away almost everything else Kosovo Albanians had, Serbian president Slobodan Milošević unwittingly gave them freedom of speech, and it has resulted in a powerful resurgence of intellectual openness. The random nature of the terror makes self-censorship pointless. Instead of the sort of oblique omissions that used to characterize Albanian speech, everyday conversation is now replete with the frank and open expectation of violence. When I note that someone failed to show up for an interview, Dovruna immediately suggests, "He must have been arrested—our people are not so irresponsible." The next day, when the staff at the council office fail to get a particular professor on the phone, a theory is immediately proffered: "He was probably evicted and the apartment given to a Serb."

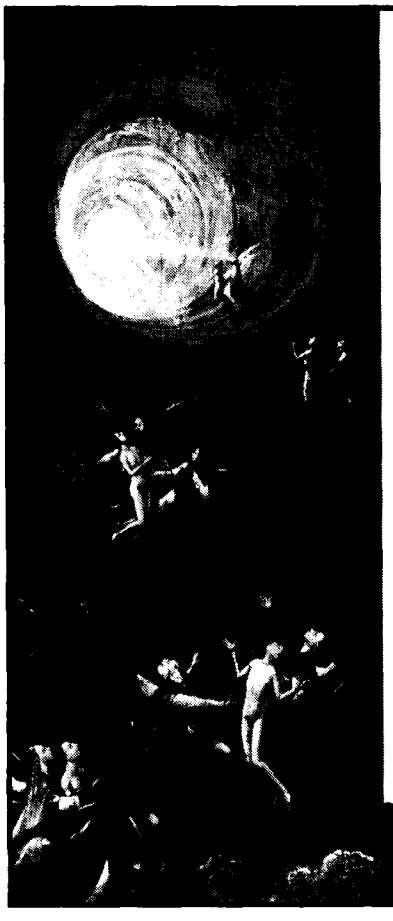
Adult Albanians can take satisfaction in such talk: every violent incident is further proof of their moral superiority. But younger people, by all accounts, are not sustained by such righteousness. Says Edi Shukria, "I don't know what to explain to my thirteen-year-old. Sometimes she says, 'What are you doing? It's better to fight. We are human beings. It's better to be dead than to live in this way.' I don't like to talk to the girl, becuase she is at that age where she does not understand nations and people yet."

President Rugova offers the obvious answer: it would be suicidal for Kosovo Albanians to attempt to fight. "Education is the most powerful weapon in the world," he says. "Jews [during World War II] could have picked up arms, but they would have been extinguished immediately. Instead, they created a strong spirit. We have been creating a 'solidarity culture,' just like the Jews."

And just like the Jews, they may face the scorn of a future generation that will see them as having walked obediently toward humiliation and death. What will today's Albanian students tell their children?

Edi Shukria's classroom falls quiet at this question, until a twenty-two-year-old woman offers: "We have to explain that—" She trails off. "We hope they can understand." lf

Masha Gessen is a contributing editor of Lingua Franca. *She lives in Moscow.*



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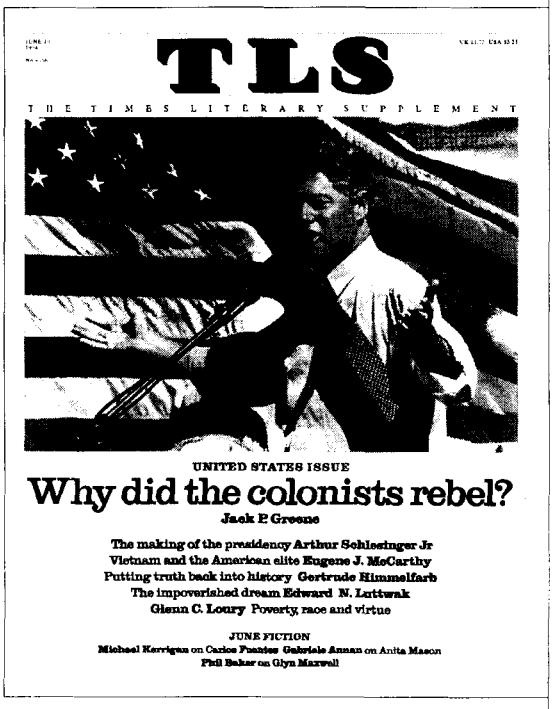
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RATIONAL FEARS

POLITICAL SCIENCE'S ASCENDANT METHODOLOGY

BY REID CUSHMAN

Every large institution has its embarrassing pieces of architecture, its momentary lapses in taste. The basement of the University of Virginia's Rouss Hall, an ivy-covered brick's throw from the splendid Jeffersonian pavilions and manicured gardens of the Lawn, bears witness to an embarrassment of a different sort. There, two glass doors carry this inscription in bold black letters: "THOMAS JEFFERSON CENTER." Actually, the left door contains the inscription; the right door is unmarked, and someone wandering in may wonder what, in a place where so many things are named after its founder, this might be the center of. None of the economics department's graduate students, taking a break from teaching in the nearby lounge, was able to help. "Something defunct," one told me on the late summer day I visited, and shrugged his shoulders.

Three decades ago, these doors opened onto an intellectual enterprise—a resurrection and reinvention of eighteenth-century–style political economy to describe the political realities of the twentieth—that would even-

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tually yield two Nobel Prizes and that may yet transform the American practice of political science. The bottom line on what would come to be known as the "Virginia School" was that a rigorous, economically-oriented political science would serve as a better model for explaining politics than contemporary social science approaches had. The Virginians liked to call their approach "public choice," because it applied economic models of decision-making to the public sector, but today public choice is only one variant of what is more commonly known as "rational choice." That term expresses yet another of the school's central tenets: that people's motives in the political arena are essentially the same as their motives in the marketplace; that is, they are based on rational self-interest.

You won't find Rouss Hall's basement center on a campus tour, and it is not featured in the alumni magazine, for the simple reason that the laureates left Charlottesville long before they won trips to Stockholm, and under *very* unhappy circumstances. The story of their abrupt departure was recounted in two articles published in 1991, one in *Business Week* magazine, one in a state newspaper, each by a former UVA graduate students in economics. (Paul Roberts, who wrote the *Business Week* article, is now a fellow at the Cato Institute. James Miller, author of the article in the *Richmond Times-Dispatch* and Ronald Reagan's former budget director, was recently seen running against Oliver North in the Virginia Republican senatorial primary; he is now back at George Mason University.) Both men describe the leave-takings of the yet-to-become Nobel laureates as part of a "disgraceful purge," a harbinger of the war over "political correctness" that was yet to come. The main casualties were Ronald Coase (Nobel in Economics, 1991), lured to the University of Chicago in 1964, and James Buchanan (Nobel in Economics, 1986), who departed along with research partner Gordon Tullock in 1967. Coase left after the university refused to negotiate with him in response to Chicago's offer; Buchanan's final straw was the denial of promotion to full professor to Tullock, three years in a row.

DESPITE ITS ACCEPTANCE—OR PERHAPS BECAUSE OF IT—RATIONAL CHOICE STILL ANGERS A LOT OF PEOPLE.

Memories obviously dim after so long a time, but the participants willing to talk on the record today are clear that these and other departures were the fallout from a clash of political views. Tullock recalls that, as a bastion of die-hard free marketeers, "we were simply too far to the right for the University of Virginia" at that time. There may be evidence to back up this view; Roberts claims to be in possession of an internal report, commissioned by the UVA administration in 1963 "behind the back of the economics department," which a decade later "fell by chance into the hands of a survivor of the purge." Roberts quotes the "secret" report and copies of deans' records as accusing Coase and his colleagues of "doctrinal rigidity" and "nineteenth-century ultraconservatism"—an "unfortunate handicap," the report supposedly goes on to say, "in the present race among universities to build up strong staffs."

No one then or now disputes that the Virginia economists' views about government were pessimistic. The public sector, they argued, had more and worse defects than anyone was acknowledging, and making the market work less imperfectly would allow it to take on some of government's traditional roles. Such conclusions "did not sit well," Roberts told the readers of *Business Week*, "with those who saw more government as a hallmark of progress," or with purveyors of "an economics that was then little more than a ramp for government intervention."

This intellectual difference of opinion sometimes got personal. Professors still at UVA tell tales recounted by their predecessors of how the free marketeers would occasionally provoke others at faculty gatherings, "running rings around them with their arguments" and "taking delight in chewing them up." William Breit, now a professor of economics at Trinity University in San Antonio, arrived at UVA in 1965 and took over some of Coase's courses. "None [of them] pulled any punches in order to be accepted," he recalls, particularly not Tullock, for whom "one of the joys in life was insulting liberals. Gordon even publicly debated with the dean of the law school on behalf of Barry Goldwater. The feeling about Goldwater then was that he was the next thing to Hitler." Tullock, now at the University of Arizona, admits that he was "not always a particularly diplomatic person" back then, and that in particular he "personally annoyed the dean of the faculty"—an older-style political scientist who was also, unfortunately, the chairman of the promotion and tenure committee.

Back in the 1960s, rational—insiders use the term "rat"—choice was partly a heresy, but mostly an obscurity. Now, it is, in the words of a recent president of the American Political Science Association (APSA), "probably the hottest thing going in political science today." Schools of rational choice have arisen at the University of Rochester and Indiana University at Bloomington, as well as at

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RATIONAL FEARS

Cal Tech, Carnegie-Mellon, Washington University at St. Louis, and the universities of Texas and Maryland. Almost every major university in the States either has or is seeking one or two rational choice theorists in its stable, stashed away in the law, economics, or business program, if not in political science proper. Rational choice tools and techniques are spreading to other social-science disciplines, like sociology and psychology. Its characteristically equation-laden analyses are now increasingly found in the best social science journals.

RATIONAL CHOICE METHODS MAY SEEM ODDLY

DETACHED, BUT SCIENTISTS

Yet despite its increasing academic acceptance—or perhaps because of it—rational choice still angers a lot of people. Some of it is just skirmishing over turf. Recent Ph.D.'s like to complain that whereas previously you couldn't get (or keep) a job if you believed in rational choice, now you may not prosper unless you do. Certainly demand has risen as departments adopt the notion that a rat choicer or two is a necessary part of the intellectual mix. Anecdote suggests that rational choice experts may be doing better than their colleagues on the job market, but there is no hard evidence to back this up: a quick perusal of the *APSA Personnel Newsletter* still shows listings for practitioners of all stripes.

ARE SUPPOSED TO BE DETACHED.

But much of the outcry stems from genuine intellectual concern—a dismay, as Peter Lewis, an assistant professor at the School of International Service at American University, puts it, about the "triumph of method over substance." Lewis does not himself object to the methodology—he is currently collaborating with a prominent rational choice theorist on a project. Nonetheless, he likes to tell the tale of a research trip he took to Nigeria a few years back. Lewis, an expert on the country, had arrived with a young colleague, another rational choice theorist, to study a nation in the midst of a transition to democracy; after an abortive election it appeared to be more of a country on the verge of civil war. The mission of his colleague was to complete a comparative study of legislatures around the world, and, as the country crumbled around him, he was keen to make his way to Nigeria's National Assembly to get a look at its rules of operation. Lewis was puzzled; he pointed out that the Assembly was merely a holdover from Nigeria's colonial past, a purely cosmetic entity. In the best of times its decisions were meaningless; on the eve of revolution, they were likely to be even more so. His colleague was completely unfazed. "Well," he replied, "it's just another data point."

Okay, so sometimes rational choice methods do seem startlingly dissociated from what the rest of us think of as a normal context. But that's not unprecedented: such radical decontextualization is a favored heuristic device in any number of methodologies. Think of deconstruction. If you want to get glib enough, you can say that rational choice is to political science what some of modern critical theory is to literary studies. It "deconstructs" the motives behind political actors and institutions, going beyond the familiar cultural explanations and applying the microeconomic lens of self-interest and means-ends calculation. As in the case of Lewis's colleague, this may sound alarmingly disconnected from the rich, thick web of accidents, emotions, and global forces that we normally think of as reality. But then, scientists are supposed to be a bit detached. The operative question is whether they are detached in productive ways. After all, modern political science sprang from an effort to distance itself from the grand philosophical tradition it inherited from centuries past—from its tendency to ruminate on the good life, the nature of justice, and the ideal state—and instead focus on the *real* world. The sixth president of the APSA, Woodrow Wilson, captured the mood of transformation in his address to members in 1910: "I take the science of politics to be the accurate and detailed observation of processes by which the lessons of experience are brought into the field of consciousness, transmuted into active purposes, put under the scrutiny of discussion, sifted, and at last given determinate form in law."

In Wilson's era, cutting-edge methodology revolved around detailed taxonomy and history, analyzing nations in terms of their evolving constitutional charters, legal systems, and institutional structures. It was not an entirely new approach. Aristotle had, for example, collected 158 constitutions of fourth-century B.C. Greek city-states. After World War II, however, came schools and sects that sifted the political in truly exotic ways: "systems analysis," "cybernetic modeling," "structural functionalism," theories based in sociology and psychology, and derivatives of economics like rational choice. In all of them, the focus of inquiry shifted from the formalities of laws and organizations to the actual behavior of humans in public life. The search was on for the key to empirical regularities in human conduct. There would be data collection, and there would be construction of generalizations that could explain human action—and, if one was really talented or lucky, predict it.

What is innovative about rational choice is that it takes this human focus one step further. It attempts to gain a systematic understanding of the calculus behind individual action by using a model familiar to survivors of Economics 101. "Rational" humans are defined as "utility maximizers." That is, given their beliefs about how actions are linked to outcomes in the world they inhabit, they are assumed to act in

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ways that further their objectives in as efficient and effective a way as possible. ("Utility" translates roughly as "satisfaction," "pleasure," or "happiness.") In its most minimal formulations, rational choice, like economics proper, has little to say about the personal preferences that underlie objectives. Desires are taken as given: people want what they want. Individuals are supposed to be able to rank the various possibilities the world affords, by some unspecified cognitive process, and these rankings are assumed to be consistent. For example, one should not prefer outcome *A* to outcome *B*, and *B* to *C*, without also preferring *A* to *C*. Information about the world is necessarily incomplete. It would cost too much, and hence be irrational, to pursue "perfect" knowledge. Moreover, in an uncertain world, particular actions cannot always be guaranteed to produce particular outcomes, no matter how much you know. So, strictly speaking, it is "expected utility" that is maximized, the way one hopes for the best possible return from a portfolio of investments. But while "rational" individuals may make errors, because of limited data or adverse turns of events, they may not knowingly pursue conduct that makes them worse off by their own lights.

It is this central concept of utility that critics of rational choice often focus on. They like to point out that the notion rules out almost nothing. People may want anything, including something that doesn't seem to be in their interest, and may hold all sorts of beliefs about how to get it. If the criterion for analyzing behavior is strictly conduct, you can't "distinguish between the mistakes of rational men and the normal behavior of rational ones," as one rational choice pioneer, Anthony Downs, once observed. And you can't easily tell when individuals will put collective goals ahead of personal ones. Rational choice models have an easier time calculating the courses of the narrowly self-interested, who are concerned with no one's well-being but their own. Unfortunately, that kind of person does not make a very good citizen.

Take the example of voting. Every time there is an election in Virginia, my neighbor Elisabeth and I make the meandering drive down Louisa County Route 617 together, to fulfill our voting obligations at the squat one-room clapboard shack of the Zion precinct. She doesn't read the newspapers regularly anymore, never was much for TV or radio, and has rarely in her eighty-nine years been one to raise contentious subjects like politics in polite conversation, which is generally the only kind of conversation she has. Caring little about the outcome per se, and always inclined to cordial relations, Elisabeth is ready to vote however I recommend, if only she can manage to remember what I've said by the time she gets into the voting booth. More than once she has had to poke her head around the gray curtain to ask about a choice. As an unreconstructed liberal in one of the more conservative areas of a very conservative state, I must confess that for me it is a regular choice between bad and worse. But for Elisabeth's need for a ride, and the perennial grief I used to get from students in my Intro to U.S. Government class, I might not have maintained the voting habit at all.

THE KIND OF PERSON RATIONAL CHOICE THEORY IS BEST AT ANALYZING DOES NOT MAKE A VERY GOOD CITIZEN.

Asking Elisabeth why she votes would be as silly as asking her why she goes to church. Duty is duty, whether to God or country. In my case it is old-fashioned shame, induced by twentysomethings and a lone octogenarian. Neither her internalized sense of obligation nor my externally imposed one rides on a hope of influencing the election's outcome. Indeed, that is the one thing about our Election Day decisions that is unqualifiedly rational. At the core of rational choice is a model of "voters and consumers [as] essentially the same people," as Buchanan and Tullock put it in their classic *The Calculus of Consent* (Michigan, 1962). "Mr. Smith buys and votes; he is the same man in the supermarket and in the voting booth." As his gray matter gives him the light to see it, Mr. Smith simply attempts to further his own well-being, whatever the venue, by appropriate allocations of personal resources. (This all applies without alteration to Ms. Smith, of course.) If voting is considered a "purchase," the "product" is what one believes will be the state of the world should one's preferred candidate win, compared with what one estimates would happen with the opposing schlump in office. Unfortunately, even if great value is placed on the victory of a particular person or party, the grim statistical fact is that in any sizable electorate the probability of a single vote altering the outcome is infinitesimally small. If how one votes is so unlikely to make a difference, it makes no "rational" sense to bear significant time or transportation costs to get to the polls. Indeed, it makes no sense to invest the time to figure out for whom to vote in the first place, a phenomenon rational choicers refer to as "rational ignorance."

On parsing such a calculation, no doubt many readers are hearing an internalized parental voice, not to mention that of The League of Women Voters: "What if everyone behaved that way? Democracy could not survive." Perhaps not, but it doesn't alter the math.

Voting is paradigmatic of what rat choicers call a "collective action" problem. Of course, recognition of that kind of problem has been a staple of political theory for centuries. A famous example is the "tragedy of the commons," after the homily on public land used in common by livestock farmers. Why are herdsmen like voters? In the story, each is presented with the opportunity to put cows on a free public pasture. Public-spirited or not, each farmer knows

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RATIONAL FEARS

that individual forbearance will have little effect on the quality of the field, since by assumption it is big and there are many farmers. It makes business sense to add animals as long as blades of grass remain. The alternative is to pay for grazing on private land. Yet when each farmer follows narrow self-interest, the result is too many cows, grazing to ruin, and a "tragedy" for all. No more public grass, just like no more democracy.

There are probably more cows than people in western Louisa County, so the pasture story has great resonance here. Many more modern-day examples are nonetheless available: throwing trash out the car window; fudging numbers on tax forms; avoiding military service in time of emergency. In each case, one individual's malfeasance or nonfeasance, by itself, is likely to have negligible effects on society overall, while presenting the opportunity for sometimes substantial individual benefits if one can get away with it. Yet if each person pursues what is individually rational, the outcome is worse for everyone. Potential solutions to these tensions are as old and varied as the problem. Culturally, they involve the erection of norms and institutions that urge "altruistic" behavior, where that adjective simply means behaving in a way that's different from that suggested by narrow self-interest. Vote. Don't litter. Don't lie, cheat, or steal. Indeed, the classic Golden Rule of "do to others as you would have them do to you" exemplifies the logic of deciding on individual action by trying to figure out what would happen if all others behaved the same way, enforcing a norm of "group responsible" behavior. (Alexis de Tocqueville referred to this as getting your self-interest "rightly understood.") For those people who don't quite get those sorts of rules internalized, and are not cowed by the social force of shame, there are the more explicitly punitive solutions of laws, police, courts, and prisons.

The twist modern economics, and by extension rational choice, gives to this age-old dilemma is that it reminds us that the market has its own rules to address the problem. In general, markets function best when individuals face the full costs and benefits associated with their choices. Ronald Coase's Nobel in part is owed to his now-famous theorem that better definition of property rights can make this happen. In the case of the cows, clarifying who may use the land and how much can prevent overgrazing. Defining who may use the air and water can help with problems like pollution. No one then has the ability to take a "free ride" on the rest of society.

It is this emphasis on the market that gives rational choice, like economics generally, something of a hostility-to-government streak—although, of course, economists and rational choice theorists understand that government is necessary to define and enforce things like property rights for markets to work at all. This hostility is particularly perceptible in the case of devotees of the "Virginia School," for whom the "invisible hand" of prices and private sector exchange is always the benchmark. By contrast, the public sector is seen as prone to a host of pathologies. The legislators who make laws, and the bureaucrats who administer them, are as subject to the siren song of personal self-interest as the citizens they purport to serve. Bet on self-aggrandizement—what rational choicers like to call "rent seeking" behavior—rather than responsiveness to the commonweal. Citizens themselves are rationally ignorant about the issues of the day, and so vote in an uninformed fashion, if they vote at all. Even if government functionaries behave themselves, and citizens articu-

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late sensible sets of preferences, rational choice theory suggests that translating individual desires into a concept of public policy is an inherently problematic exercise. In high school civics we all learned about the well-oiled machinery of representative government, checks and balances, separation of powers, bicameralism, federalism, and the like, grinding on for the public good with some of the same precision as, well, the marketplace. Rat choice in its most pessimistic flavorings teaches that it's a miracle government works at all, no matter how elegantly structured the institutions.

"ACCURACY IS THE FIRST CASUALTY, AS FACTS ARE BENT AND HISTORY IGNORED," COMPLAINS ONE CRITIC.

Rational choice can sometimes verge on the mechanical, but at first glance it hardly seems the stuff of great controversy. In an interview just after receiving his Nobel, Buchanan probably spoke for many rat choicers when he described it as not "much more than common sense." However, he noted, "common sense can get pretty complex when you really try to work it out sometimes." Too true. It is the complex mathematical formalism and deductive rigor characteristic of most rat choice analyses that irritates its critics, who, like Gertrude Stein, wonder if there is any *there* there. Mathematical representations turn toward the abstract in the name of computational practicality. Rat choice proponents see their equations and models as sharpening arguments, and as moving political science from the realm of fuzzy post-hoc interpretations of real-world events. Critics perceive complexity for complexity's sake, as if formalism were an end unto itself and, as Peter Lewis discovered in Nigeria, an abstraction that too often borders on uselessness.

Certainly that is the thesis of Chalmers Johnson, professor emeritus of the Graduate School of International Relations and Pacific Studies (IR/PS) at UC-San Diego and one of the most strident voices in the "anti" camp. In an article in *The National Interest* this summer, "A Disaster in the Making: Rational Choice and Asian Studies," Johnson and co-author E. B. Keehn of Cambridge damned the entire enterprise with these words: "Worthless research in academic political science is not new, but in the face of stern competition this seems to establish a new low." While the article dismembered a few particularly "worthless" candidates, the general message was that practitioners' new preoccupation with abstract modeling has come at the expense of the traditional studies of language, culture, and history—time-consuming, often difficult efforts that nonetheless offer the only sure route to understanding other nations. Instead, the authors noted, comparative political analysis is now increasingly in the hands of mathematically gifted "experts" who maybe once "flew over the country in daylight."

From Johnson and Keehn's perspective, rational choice econo-models would be gross abstractions in the best of circumstances. Programmed with the motivations of Western individualists, they become positively delusory vehicles for analyzing cultures as different from ours as those of Asia and the Pacific Rim. Researchers arrive, they wrote, "with their analytical engine as part of the baggage, their chief mission to feed [it] the evidence it needs. Accuracy is usually the first casualty, as facts are bent and history ignored." Johnson and Keehn see this as simply taking the path of least resistance, enabling "quick

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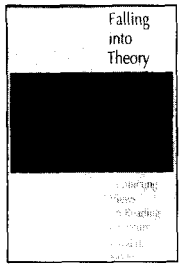

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RATIONAL CHOICE'S BIGGEST PROBLEM MAY BE ITS ATTEMPT TO BUILD A THEORY OF EVERYTHING.

dissertations or journal articles by nervous academics in search of tenure." But they contend that the more pernicious underlying motivation is an "ideological orthodoxy" that can see economic individualism as practiced in the United States as the only true path, a reflection of "the belief that all human beings would behave like little Americans if only someone or something were not preventing them from doing so." Our economic science, and our new political science influenced by it, cannot move beyond this vision, and so are doomed to "misunderstand and misinterpret" the new prosperity of the Pacific Rim. In the face of a dire need to "staff the American government with competent people" who know something substantive about the world beyond our borders, the authors conclude that "American universities are part of the problem rather than the solution."

Johnson and Keehn's jeremiad may damn rat choice and American universities in general, but it is also clear that the way Johnson feels about the entire subject has a lot to do with his experience at his own university. After teaching Chinese and Japanese politics for nearly three decades at UC-Berkeley, Johnson came to UC-San Diego's then new IR/PS program in 1988, hoping to develop an academic "vanguard" that would look at the newly emerging economic powers of East Asia. He retired in early 1993 because, as he put it in a fiery public letter circulated to colleagues this past February, "it was no longer possible to deny that IR/PS had become, far from a vanguard, a typical example of an institution that was preservative, risk-averse, and devoted to protecting the interests of the tenured faculty." Calling UCSD's program "intellectually extinct," Johnson concluded in his letter that "because of inadequate staff and the lack of quality control, [I can] no longer recommend to graduate students that they seek degrees in Japanese-related subjects here."

Johnson had agreed to stay on until IR/PS could find a replacement specialist in Japanese politics; it did, adding insult to injury. The school chose a rational choice theorist. Johnson's February letter blasted the selection as indicative of all that was wrong with the IR/PS program, and included a copy of the candidate's C.V. as evidence, he wrote, of the "disastrous" choice of someone who "knows little of Japan but who is adept in the currently fashionable . . . orthodoxy within political science." This résumé, he told the UCSD *Guardian* in March, "would not be seriously looked at by any other university in the U.S." The controversy sputtered on for several weeks in the *Guardian*'s pages, culminating in April in side-by-side, point-counterpoint interviews with Johnson and IR/PS dean Peter Gourevitch. In them, Gourevitch characterized Johnson's statements as "painful," and "very misleading and inaccurate [about] what we've been doing." He strenuously denied that IR/PS was operating under the sway of any single paradigm or orthodoxy: "We teach quite a lot of different things here, a lot of different ideas.... I would say that on most topics the faculty of the school disagrees with each other." As for the rat choicer who was supposed to replace Johnson—and who Johnson claimed did not merit a serious look from any university—he got a better offer from UCLA, and took it.

Johnson remains unrepentant, however. He refuses to retract a single word of the scorching essay circulated with his February letter, equating ratio-

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nal choice thinking to that of "flat-earthers, creationists, and Holocaust-deniers." He now has a growing pile of letters in response, echoing allegations that the "rational choice mafia" and the "rat choice monsters" are having a malign effect on the academy: "The dons of quantification, who regard anyone with any experience in another culture as nothing more than journalists or morons, are infesting all too many campuses," states one. Declares another: "These people are economic determinists—enough to make a Marxist blush—but they are also the worst Stalinists I have ever seen in academic life, in that they absolutely will not abide any work but their own type; to say that they aren't collegial is only to begin to grasp the problem. It's a new kind of quantitative/behavioralist barbarism, much more virulent than the 1950s variety." Not to be outdone, Johnson adds in an interview his own conclusion about the lack of "quality control" that has allowed rational choice to prosper. "This is the scandal: how enormously timid and timeserving many professors of political science and economics are," he says. "This is a con game, working off the vulnerability of academic life. This stuff is junk—somewhere around Piltdown man."

Johnson's mudslinging has, if nothing else, plenty of utility in the entertainment department. Back East, however, rational choice scholarship has just sustained a less personal and more scholarly attack, in a book by Yale political scientists Donald Green and Ian Shapiro called *Pathologies of Rational Choice* (Yale, 1994). The authors take on the segment of the rational choice literature focused on American politics, rather than on the international arena, but they offer a conclusion sure to delight Johnson nonetheless. They write, "Much of the fanfare with which the rational choice approach has been heralded in political science must be seen as premature once the question is asked: What has this literature contributed to our understanding of politics?" After reviewing hundreds of published articles, Green and Shapiro reply: not much. While granting the "immense and increasing sophistication" of rational choice theorizing, they see the case that "these models have advanced our understanding of how politics works in the real world" as yet to be made, since they have rarely been subjected to satisfactory real-world testing.

Pathologies' conclusions are unsparing by any standard, but particularly so by the usually decorous, don't-say-it-quite-like-you-mean-it conventions of academic conflict. "Those tests that have been undertaken have either failed on their own terms or garnered theoretical support for propositions that, on reflection, can only be characterized as banal: they do little more than restate existing knowledge in rational choice terminology," write Green and Shapiro. The rare, seemingly successful results must be regarded with suspicion, too, since in a typical effort "hypotheses are formulated in empirically intractable ways; evidence is selected and tested in a biased fashion;

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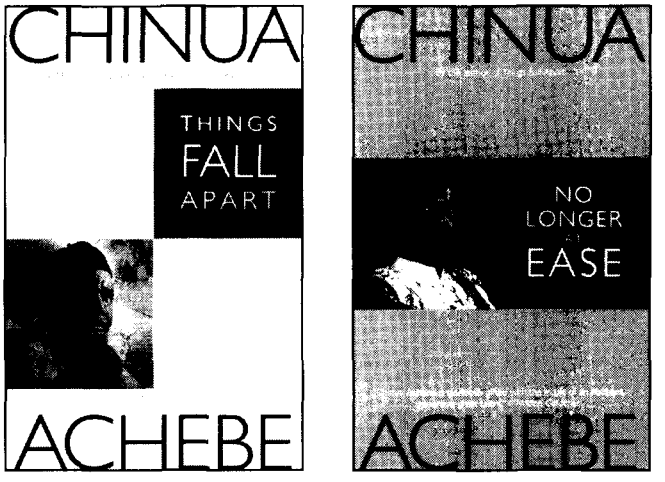

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conclusions are drawn without serious attention to competing explanations; [and] empirical anomalies and discordant facts are often either ignored or circumvented by way of post hoc alterations." It is ironic, in Green and Shapiro's view, that given rat choicers' pretensions to methodological superiority, "many of the objections that rational choice theorists characteristically advance against rival modes of social science turn out to be applicable to their own empirical work." Despite the general aura of success, in an atmosphere where "rational choice theories are fortified in every discipline by reference to their alleged successes elsewhere," a close look at the quality of the work itself "reveal[s] the emperor to be, if not entirely naked, somewhat scantily clad."

Green and Shapiro offer many examples of rat choice failure, one of them being the "paradox of voter turnout." The League of Women Voters may lament that turnouts for U.S. elections are so low, but, as we know, for rational choice the real conundrum is that turnout is so high. Voting is not, of course, a "purchase" that makes rational sense. At least it isn't if seen strictly as an attempt to influence electoral outcomes, and by so doing put into office a candidate or party that produces policy that yields a world filled with goods, services, and ideologies that offers the voter more "utility." The common-sense explanation is a whole lot less Rube Goldberg-esque. It is that voting is driven more by psychic satisfaction than by strategizing. Complying with the ethic of voting, affirming allegiance to the democratic system and its processes, stating a political preference, symbolically affirming one's efficacy in the system—these are more likely what move most people. Some rational choicers do indeed concede such effects. But Green and Shapiro claim that they do so only when the unpleasant truth—that large numbers of people do make it to the polls—forces them to. Such post hoc adjustments to voter "utility functions" guarantee that utility-maximizing rationality will always be found. In a similar spirit, but on a different tack, some rational choice analyses posit that voters mistakenly underestimate the costs of voting, or overestimate their chances of influencing electoral outcomes. But as Green and Shapiro note, this only converts the paradox of voting into the paradox of foolish voters. More complex theoretical approaches are also employed, using "dynamic equilibria" and "multi-round strategic games," but usually with no better results. Finally, some rational choicers just withdraw from the field, admitting that voting seems to be one of those political phenomena for which rational choice analysis, finally, doesn't work.

Since voting is a core political act, it is painful to admit that one's approach to politics might not explain it. It is not necessarily a fatal retreat, however. Theories don't have to explain everything. Indeed, Green and Shapiro assert

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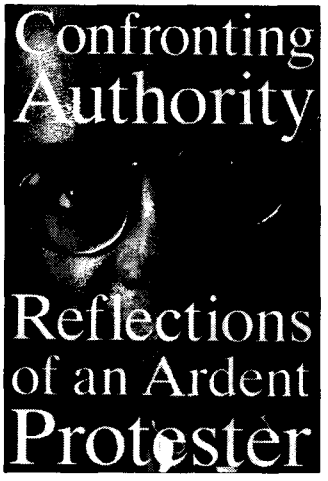

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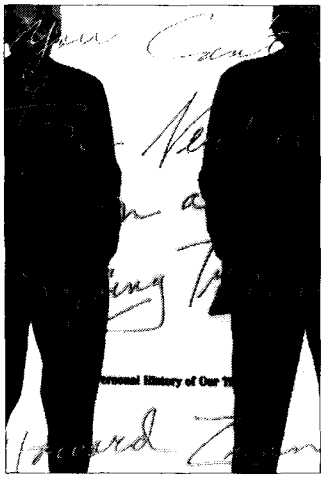

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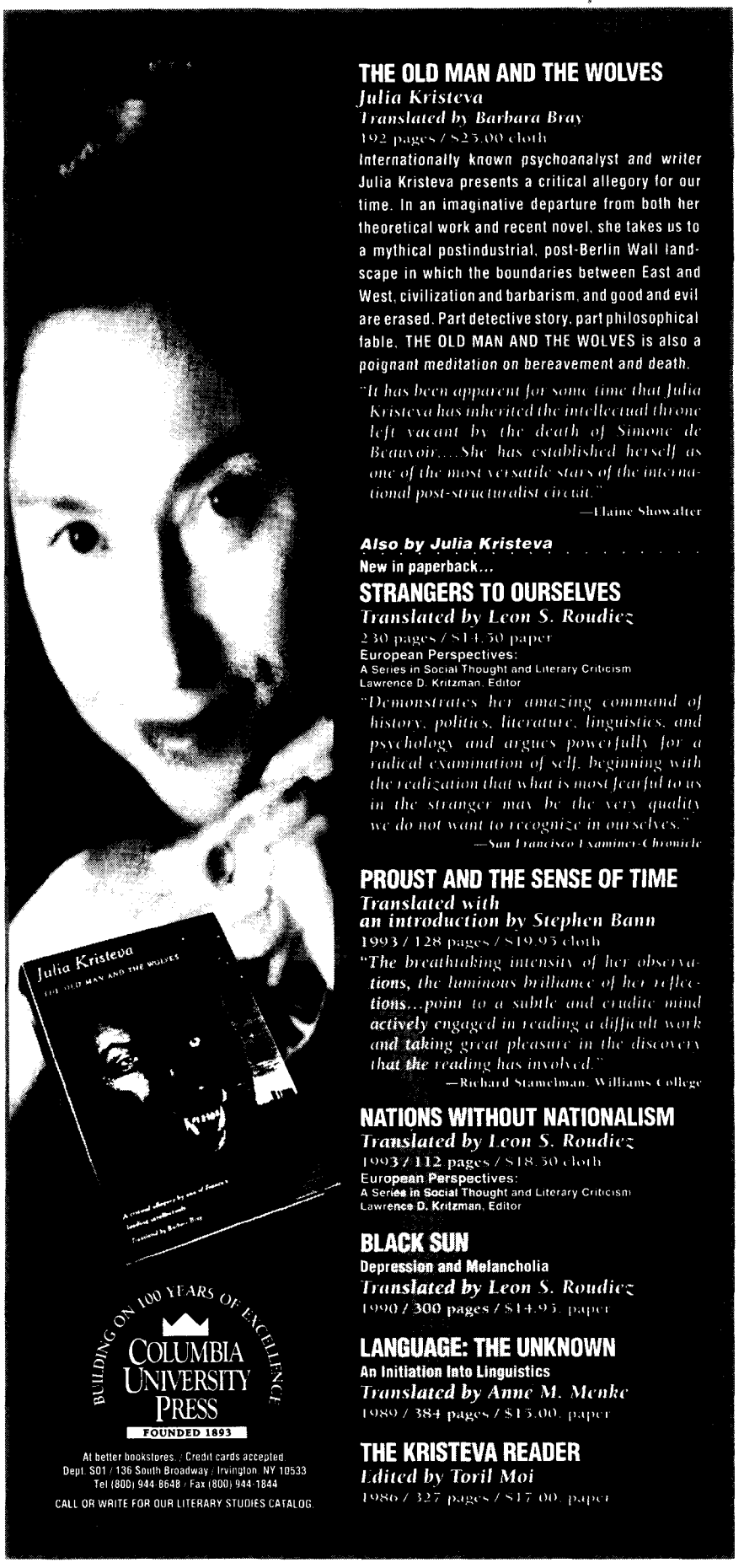
throughout *Pathologies* that one of rational choice's greatest problems is its attempt to build the political equivalent of the theory of everything for which physicists now strive. "Looking for a general theory of politics may be akin to looking for a general theory of holes; there may be no theory out there waiting to be discovered," they write.

Even if rational choice fails to answer this particular collective-action problem, it may still have its uses. Morris Fiorina, a rational choice theorist and professor of government at Harvard, feels rational choice models are still a good way to look at situations in which an individual's action can have a significant effect on the outcome *and* in which the stakes are significant. If these two conditions are not met, the situation is simply not worth strategizing about. "I'd be concerned if maximizing models had little to say about what jobs we take, but not if they were poor descriptions of whether we combed our hair in the morning," he says. Citizen voting, like hair-combing, simply fails the significance test. Voting by elected representatives, where the stakes are higher, would presumably be a different story.

Pathologies also takes on rational choice in areas such as legislator behavior, the competition between political parties, and the actions of interest groups, with Green and Shapiro arguing that the rat choice research in these fields is just as flawed. But Keith Krehbiel, a professor at the Stanford Business School who saw an early draft of the *Pathologies* manuscript, counters that it is Green and Shapiro's approach that is flawed, holding rational choice up to a standard none of the competing methodologies could meet. Rational choice's vulnerabilities are in part a function of its ambitions; as Krehbiel notes, it is "explicit where other arguments about politics are timid and highly qualified." Surely explicitness is a plus, if one values clear argumentation, says Krehbiel. "Do critics of rational choice research value clarity of thought? Implicitly, it often seems they do not," he adds. Krehbiel also argues that little good can come from a work that is "fixated" on inferior rational choice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RATIONAL FEARS

efforts, rather than attempting to identify what is good. Indeed, since one of *Pathologies*' key complaints about rational choice scholarship is its selective use of evidence, Krehbiel finds it "supremely ironic that selection bias is carried to an extreme in Green and Shapiro's book, which narrowly focuses on a small sample of the worst empirical rational choice research.... This is a comically embarrasing way to make an otherwise important and serious point."

SINCE VOTING IS A CORE POLITICAL ACT, IT IS PAINFUL TO ADMIT THAT ONE'S APPROACH TO POLITICS MIGHT NOT EXPLAIN IT.

Green and Shapiro reply that the pick-and-choose charge is "not sustainable," given that their book "take[s] on what is widely recognized as the strongest literatures." They add, wryly, that their survey includes Krehbiel's own work: "Perhaps he has something else in mind when he talks about the good work, but how can we respond when he won't say what it is?"

Back in the basement of UVA's Rouss Hall, ten feet from the doors of the former Center for Political Economy, a wooden room-partition has been partly appropriated for the bulletin board of the Graduate Economics Club. Among the postings is a chart that tracks the poll standings of senatorial candidates Oliver North and Charles Robb, rated according to the whimsy of economists as an index of relative dollar value. "North's Price—Robb's Price" reads the label over the squiggling line. Near to that is stapled a graying copy of a *Wall Street Journal* article from earlier this year, bearing less humorous information in its trademark multipart headline: CLASS STRUGGLE: YOUNG PROFESSORS FIND LIFE IN ACADEMIA ISN'T WHAT IT USED TO BE; JOB COMPETITION IS FIERCE, TENURE AN ELUSIVE GOAL AS TEACHING LOADS RISE . . . ONE OPENING, 700 APPLICANTS." Most readers of *Lingua Franca* are already familiar with the grim realities of today's higher-education labor market. What was once something of a life apart now includes the same grinding pressures affecting the world outside the ivory tower, particularly for the junior faculty at the bottom of the pecking order. "'[D]ownsizing,' dwindling benefits, part-time work, and ever-ratcheting pressure on productivity" are the new four horsemen of the academy, the *Journal* article posits. "Now it's pretty much like any other job," laments one professor who is quoted, "which means you're lucky just to have steady work."

On a strictly rational choice reading, we should not be surprised at the occasionally strident character of the rational choice controversy. Gordon Tullock, reflecting on his exchanges with the Johnson crowd, offers an unblinking assessment of why his approach grates on a political scientist's nerves: "I am attempting to damage his intellectual capital, by saying he should have studied something else in school." (This is a problem faced by most academics, of course, not just political scientists. Looking at the frontiers of his own discipline, Tullock admits, "I have the same feeling about some of the new mathematical economics that I don't understand.")

Such is the price of scientific progress. Of course, for the truly hard-core scholars in the natural sciences, social science in general and political science in particular will always be impostors, no matter how much journal articles are dressed up with equations and statistics. "Soft core"

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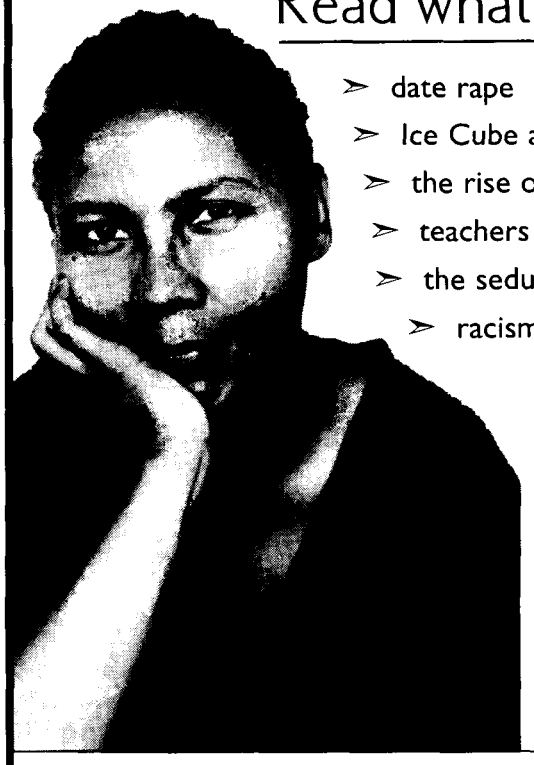

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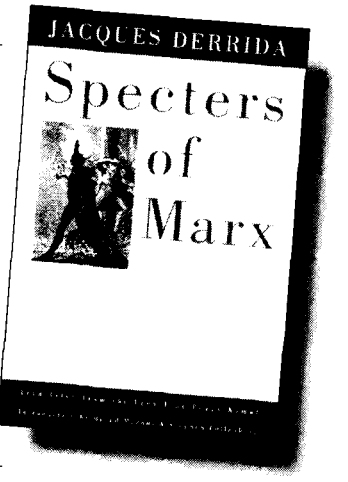

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RATIONAL FEARS

social-science types are pessimistic, too, but for entirely different reasons. They worry that the quest for scientific respectability is destroying what is most worthwhile about the enterprise. Part of the loss is of "values," as philosophical and ethical approaches are segregated out. Part of it is also a purely methodological difference. Qualitative, descriptive research is in decline relative to quantitative approaches. Historical and culture-bound interpretations are fading in favor of attempts at more universalist explications. Rational choice, whatever its own merits turn out to be, exemplifies both trends.

Whichever position turns out to be methodologically "right"—a matter that will surely take decades to settle—the programmatic reality is that nowadays it's very difficult to get a social science degree without a grounding in statistics and other quantitative methods. As a teacher of such topics, I know students find the math intimidating. Yet their fears are often minor when compared with those of their professors. Faculty of the old school dream of waking up in a room filled with people who claim to be in the business of studying the human condition, but on closer inspection appear to be nothing so much as applied mathematicians. It is in this sense that the contretemps over rational choice, though characterized by many as much ado about nothing much, reflects a struggle over the soul of the social sciences.

Rational choice theory is also an intellectual movement interestingly in sync with the national mood. In the recent election season, the polls showed a great deal of cynicism about the public sector and everyone involved in it. Less is better, no matter what. "Throw the bums out," the electorate cried. But that cynicism isn't based on much knowledge, as it turns out. When *The Washington Post* polled local voters about the issues that most concerned them, it got the usual stuff: crime, jobs, health care, the deficit. When asked if they knew what stand individual candidates had taken on the issues they had named, the vast majority were stumped. They were angry about the record of executives and legislatures, but few of them actually knew what had or had not been done. And though they opposed pork-barrel politics in general, most of them would have been happy to see pork-barrel projects in their own communities. It was rational ignorance and greed in full bloom.

Human behavior explained in terms of self-interest may be no uglier than human behavior explained in terms of reproduction potential, which is how evolutionary biologists describe us. But still, rational choice theory does present a rather unexalted view of the human character. Its predictions become more accurate as human behavior is reduced to simple, unadulterated individualism. Unfortunately, the kind of individual who yields the best data points is not the kind of individual you want in your democracy. There's a certain sourness that pervades the whole rational choice enterprise—to the extent that it accurately captures the human calculus, it diminishes hope for enlightened self-rule. No wonder some rational choice theorists despair about the public sector. Of course, economics has some pretty unpleasant things to say about the private sector too. Imperfect information and a host of other ills can cripple the market's invisible hand. As one rational choice theorist admitted at the end of our interview, it can all "make one pessimistic about improving the human situation by any means." If

Reid Cushman is a political scientist who does research on public policy at UVA's Virginia Health Policy Center.

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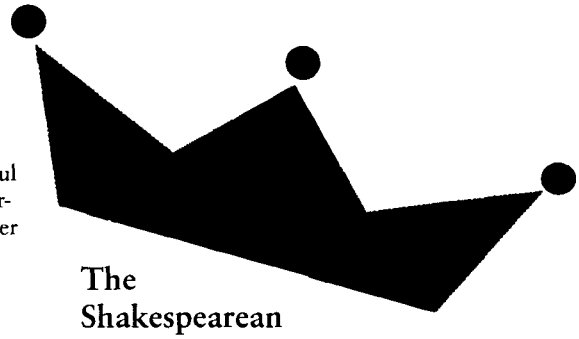

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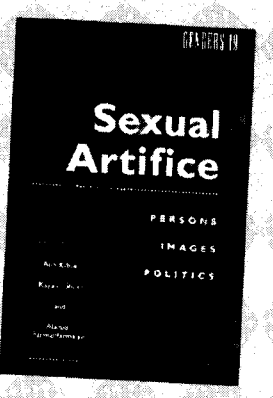

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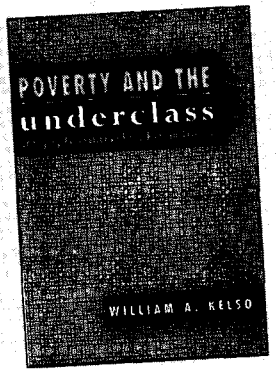

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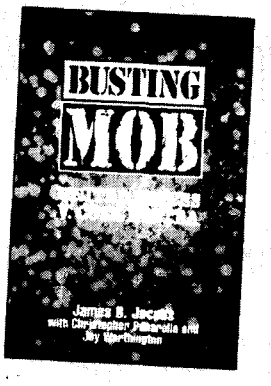

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INTERVIEW

Green Ideas Sleep Furiously

■ "Forests have gone to the blade to make paper for this novel," a reviewer once wrote of an enormous new tome, literally pitting literature against plant life, and his conclusion—"Don't mourn the trees; read the book"—put him on the chain-saw–wielding side of the great American debate about nature. (The book was *Gravity's Rainbow*.) The competing view had been voiced decades before by the minor poet Joyce Kilmer. "I think that I shall never see," he rhymed, "A poem lovely as a tree"—and for that bit of prim wisdom, a rest stop on the New Jersey Turnpike was named after him.

■ I would have passed the rest stop on my way into New York City to speak to Andrew Ross if I hadn't decided to save the gas and talk to him on the phone instead. Ross, until recently a professor of English at Princeton and now in charge of the American Studies department at NYU, has a lot to say about the complex relation of literature—in fact, culture in general—to nature. Best known as a commentator on topics like Batman, cyberpunk, and hip-hop, Ross has nonetheless been developing what he calls a "green cultural criticism"—a way of reading texts in light of environmentalism. Ross's latest book, *The Chicago Gangster Theory of Life: Nature's Debt to Society* (Verso), is a series of essays on everything from the images of ecological catastrophe generated by the Gulf War to Polynesian tourism, the men's movement, and genetic engineering, all of them seen through the prism of Ross's preferred—some would say odd—form of environmentalism.

■ I wanted to talk with Ross about the possibilities for a green cultural criticism, whether it is destined to be the Next Thing to arc high over the horizon of the humanities or rather an idea so beset by institutional and conceptual difficulties that it is sure to fizzle out. Foremost among these difficulties is that the environmentalist "movement" to which budding green critics may wish to hitch their stars is traveling in several directions at once. Ross's left-oriented "social ecology," for instance, based on philosopher Murray Bookchin's work, sees the abuse of the physical environment by humans as a consequence of their exploitation of one another—especially the way creating an artificial scarcity of natural resources hikes up profits for those who own them. This pits social ecologists against most other environmentalists, who take the idea of scarcity fairly seriously. Not all humans are responsible for despoiling the earth, social ecologists stress; certain power elites are, and an ecologically sound future must start with a dismantling of capitalist social hierarchies. Quite distant from Ross are the starkly antihumanist deep ecologists and Earth First!ers, for whom jabbering about expanded human freedom and rights sounds like an anthropocentric invitation to trash the last bits of wilderness.

■ And these are only some of the extremes. I kept wondering, though, as I talked to Ross, whether for all the perils awaiting green criticism, its success and probably its eventual demise aren't as good as assured by the frantic demands of the academic market. "It's not the Old Thing, it's the New Thing, and that's a Good Thing," is how a soft drink company well represented at the Joyce Kilmer Rest Stop has been pitching a new product recently, and critics these days seem very, very thirsty.

—Mark McGurl

ANDREW ROSS ON ECOCRITICISM

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Green Ideas . . .

Lingua Franca: In 1991, you said, "After twenty years of the modern ecology movement, we have little that can properly be called a green cultural criticism," and offered your book *Strange Weather: Culture, Science and Technology in the Age of Limits* [Verso, 1991] as a "small contribution toward such a school." Three years later, your second volume of green criticism has just appeared. Do you see such a school forming?

Andrew Ross: "School" would definitely be a term worth avoiding. There's beginning to be a critical mass of work in the cultural and social studies of science, emanating from people in various fields—historians, sociologists, philosophers of science, and others—and it seems to add up to a terribly important attempt to challenge the most powerful and disabling divide within the academy, the divide between the natural sciences and the human sciences. We know this mass of work has reached some sort of critical point, because the conservatives are getting wound up. The National Association of Scholars just organized a conference that was widely advertised as "SCIENCE IS UNDER ATTACK." Who knows, it may be that the coming science wars will make the culture wars look like a minor skirmish.

I suppose one of the reasons why a green cultural criticism did not emerge more rapidly would be that environmentalism is not necessarily seen as a liberation movement. There's an emphasis on conservation and preservation and collective self-denial that does not sit very well with most cultural critics. Green politics has this unfortunate reputation of being the politics that says "No," or at least "No more"; there's this very strong strain of asceticism that runs through the house style of environmental writing. Culture critics don't find narratives of restraint to be very sexy.

■ One of the reasons a green cultural criticism did not emerge more rapidly is that environmentalism is not seen as a liberation movement.

If: The year *Strange Weather* appeared, there was a special session at the Modern Language Association convention called "Ecocriticism: The Greening of Literary Studies," and since then some of its participants have formed a group, The Association for the Study of Literature and the Environment, and a journal, *ISLE: Interdisciplinary Studies in Literature and Environment.* It would be fair to say that the tendency of their work—with exceptions, of course—has been to see nature as the ultimate victim, and to suggest that ecocriticism should have priority over previous political criticisms because, as one of them put it, "it is not a fight for rights, it is a fight for survival." If a green cultural criticism is being organized along these lines, what are the chances that it won't contribute to what you say in *The Chicago Gangster* is the increasing tendency to "wield biological authority as a model for social well-being"?

AR: Well . . . to my mind, survivalism is the lowest form of political consciousness. I think it's a politics not worth having, and it goes hand in hand with the coercive apocalyptic climate that prevails in a good deal of environmentalism. What you get is a future determined by necessity and not by freedom. Green politics has to provide a vision of social fulfillment and public affluence, not some draconian future of imposed scarcity and rigid expectations. That way lies what some people call eco-fascism.

As for the question of who speaks for the victims, I think there are already too many ventriloquists around speaking in the name of nature, advocating this or that drastic course of Malthusian action. The debate about overpopulation is a case in point—Murray Bookchin once said that as far as the Nazis were concerned, if one Jew remained in the world it would be overpopulated.

If: As a new form of academic "political" criticism, green cultural criticism would seem at first glance to be related to its immediate predecessors—Marxist and feminist criticisms, African-American and gay studies. But then one remembers that it is precisely the appeal to the "natural" basis of oppressive social structures that all these political criticisms set themselves against.

AR: That's the heart of the question. One reason we need a critical understanding of environmentalism is because we really are witnessing the wholesale revival of biologism. Appeals to the authority of nature are on the rise; sociobiology, in particular, far from being vanquished in the 1970s by shame, guilt, or incipient fascism, is increasingly a dominant frame of reference in public policy and government. It is now providing this very dangerous explanatory context for cutting-edge industries like biotechnology and genetic medicine. The idea that nature is once again a referee of our fate makes me and a lot of other people uncomfortable. It doesn't help when the environmentally-minded claim that they're taking the side of nature or arguing for the interests of nature, the same way one might argue for the interests of

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a socially denied subculture. We need to be reminded that arguments from, and on behalf of, nature carry an often very shameful political legacy—colonialism and eugenics and what have you.

If: It's curious, though, because from a few steps' remove, your approach—the "social ecological" approach—can sound anti-environmentalist.

AR: That's really a reflection of the fact that environmentalism as a movement has so many different factions under its broad tent. The wings of social ecology on the one hand and wilderness advocacy on the other are so wide apart it's often difficult to find common ground. It's been one of the big issues in the movement.

If: It is interesting how ancient in form, almost biblical, some environmentalist talk of an ecological apocalypse sounds—and how similarly authoritarian. But presumably there is some middle ground between total freedom and frightening scarcity scenarios.

AR: You have to offer an agenda that allows people to choose what forms of behavior they want to espouse, and what they consider to be politically and socially responsible. But in order to do so you have to get people interested in your politics in the first place. As I say, I don't think it's a very democratic way of motivating people, scaring them in that way.

If: And yet, you claim in *Strange Weather* that "we must be prepared to make the same arguments about cultural diversity as ecologists have made about biological diversity. The attrition of cultural diversity, like the loss of life-species, decreases the chances of sustaining our social survival." Aren't you, in this quote, wielding biological authority as a model for social well-being?

AR: I simply wouldn't agree with that statement now. What can I say? I changed my mind. John Maynard Keynes said, you learn new facts and you change your mind.

If: In the second sentence of your new book, you let us know that you are a "city dweller who does not consider himself much of a nature lover," and indeed your work avoids the traditional topoi of environmentalist thought—old-growth forests, say, or the legacy of Thoreau—concentrating instead upon cities, technology, war, movies, and television. Have you experienced an academic culture clash, a difficulty in relating your work meaningfully to that produced by "green" critics of the backpacking persuasion?

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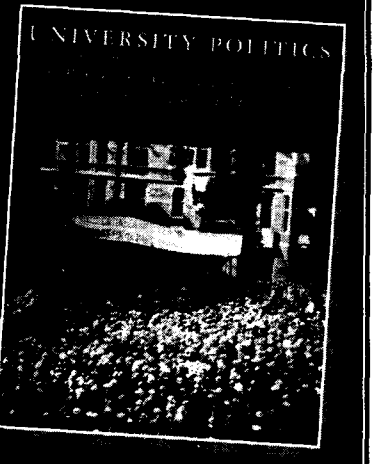

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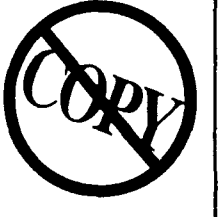

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Green Ideas . . .

AR: I think there actually is a good deal of attention in the book to traditional topoi—the longest chapter is devoted to the Polynesian islands, which are one of the historical origins for Europeans of this ecological romance of self-sufficiency that inspired the likes of the great god Thoreau. On the other hand, I admit that there's something provocative about declaring yourself a green critic and a non–nature-lover. But as for urban life, which is much demonized in the environmentalist tradition, I'm not alone in believing that urban life takes much less of a toll on resources than does rural life. Cities, especially New York City, where I live, are very energy-efficient. They are much less stressful on nature—people walk more, they use public transportation, they pollute less per capita, they use a fraction of the space that ruralites do. We don't hunt animals and we tend to vote more progressively on environmental issues. So I'm not of the persuasion that there are limits to the city, and that cities have long since gone beyond their carrying capacity. In fact, if we were to depopulate cities and head out to the countryside, the devastation of the land would probably be quite conclusive. As for academic cultural clashes with what you call backpacker critics, you have the same conflicts within the environmentalist movement, as I said, between advocates of socially-based environmental justice on the one hand and advocates whose priority is the protection of the wilderness on the other.

If: Though you are more comfortable with rationalist humanism than with irrationalist deep ecology, your characteristic response is to hope that these two ways of thinking can work through each other in some "dialectical" fashion. But how will this dialectical subtlety fare in the hands of policymakers, who have to decide in fairly stark terms which interest is paramount?

AR: Actually, I don't think that these are the only choices, although they are certainly dominant traditions in ecological thinking. The one that I tend to favor is rooted in forms of libertarianism, some of them anarchist, some of them socialist, some of them radical democratic.

As far as policy goes, for myself I don't feel that I've actually thought my way through to the business of policymaking. It seems as if 75 percent of environmental literature offers practical policy blueprints for some future ecological society. Bookstores are flooded with that stuff, and that's all very well, but it's a little too easy, and to my mind utopian concepts are pretty worthless unless there's some hard thought to work through. In *Strange Weather,* I aim primarily to change consciousness, rather than to influence policy. I do think that environmentalist thought is burdened with the legacy of assumptions about scarcity; the specter of

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Green Ideas . . .

Malthusianism has to be vanquished forever as the default position for much of the life sciences and especially evolutionary biology. Among other things, it plays into the hands of elites who have used scarcity as an instrument of power since the year dot in order to protect their access to, and control over, resources. We may have to expunge scarcity as a conceptual category, and this may include expunging abundance as well, before anything truly satisfactory gets accomplished. I realize that with austerity economics and austerity culture being trumpeted by every institutional authority around, we really are up against the wall in this regard. All the more reason, I would say, for renewing the call for a post-scarcity society.

If: Now, wouldn't that look like shelving purely environmental concerns and dealing with more pointedly social concerns first?

AR: Not for everyone. But for myself, I have no problem saying that. I recognize that that kind of work, consciousness criticism, if you like, which is necessary to combat the scarcity specter, is simply not pragmatic or rapid enough for people pushing for government action on this or that. I think we just have to say that activists and thinkers have a different mode of temporality. Not all political work proceeds at the same speed, and that is why political theory is often dismissed by grass-roots activists. They say: *People, plants and animals are dying and nothing else matters.* Or they say: *People are being brutalized on the streets, and what are you race theorists or queer theorists talking about?* We've all heard this, and I think it's important to hear it, because without a sense of urgency there would not be the motivation to do what it is that intellectuals do. Intellectuals would simply sit back and enjoy their privileges, as academics are often content to do.

But I would argue that intellectual activism—a job description in its own right—has its own function in the political division of labor and is no more and no less important than front-line activism. If anything, intellectuals have to earn the right to be heard in a way that grass-roots activists do not, and sometimes that involves challenging the conceptual limits, the very auspices, let's say, under which activism proceeds. But intellectuals will only do that if they are mobilized by the energies of activists in the first place.

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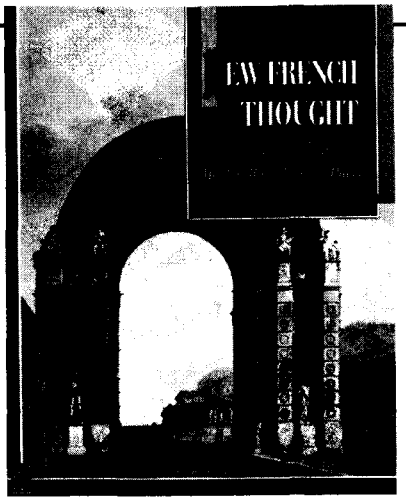

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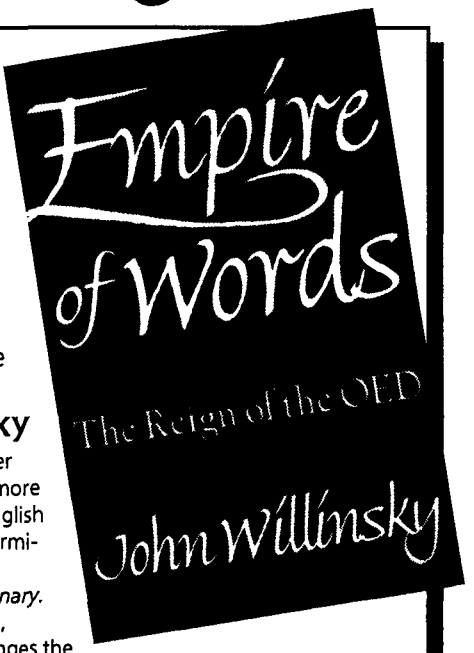

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Green Ideas . . .

LF: In *The Chicago Gangster Theory* you worry about so-called green marketing, in which a product or a company promotes itself as friendly to the environment. Basically, you see this as the co-opting of environmentalism by the corporate world, transforming "environmentalism into business as usual." Realistically, though, isn't the "transformation of environmentalism into business as usual" precisely what we want, in the sense that environmentalism would be incorporated into business practice as a matter of course, and companies rewarded by consumers for their responsible production methods?

■ Intellectual activism has its own function in the political division of labor, and is no more and no less important than front-line activism.

AR: Well, I don't think it's that simple. To suddenly desire a situation in which environmentalism would and should be seen as business as usual is in many ways simply the flip-side of an earlier belief on the part of activists that growth-hungry capitalism would collapse and die if it had to incorporate any form of environmental accounting. But now that the rudimentary principles of free-market environmentalism are being set in place, you need only listen to someone like Al Gore to get some sense of the big picture that's shaping it.

In his book *Earth in the Balance,* Gore announces that environmental accountability, far from hampering capitalism, will perfect capitalism. Capitalism—which Gore regards as akin to a law of nature—is somehow incomplete without environmental accountability, so environmentalism gets wheeled in as a new stimulus for capitalist growth. What are the reasons for that? Well, I think flacks for the permanent war economy have been looking for a new ideological peg upon which to hang the wardrobe of the military-industrial complex. What is set forth in Gore's book is that the global threat to the environment has become a substitute for the communist threat. It is, as Gore

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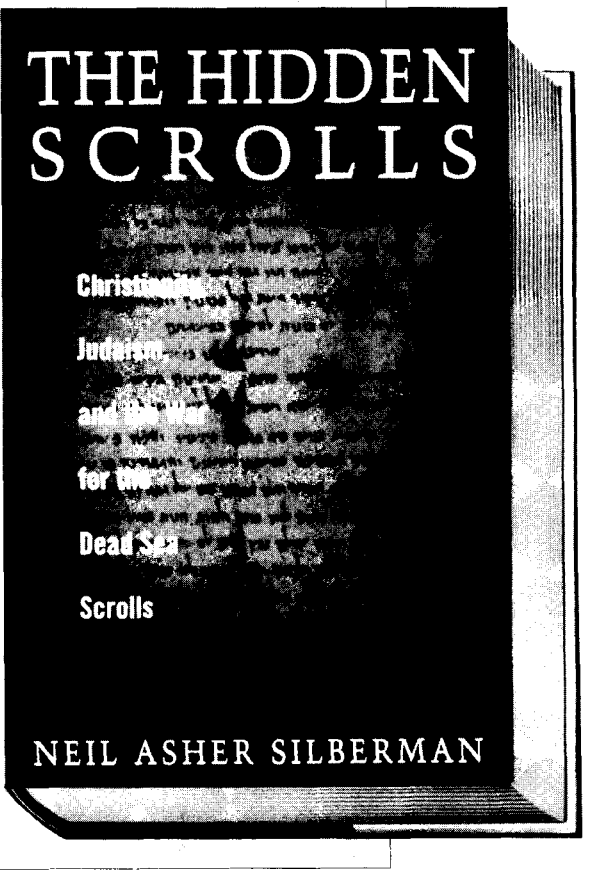

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says, the common organizing principle of the new world order, and so strategic environmentalism—and everywhere in this book environmentalism is talked about in terms of militarized strategy—becomes one of the best shots at maintaining a military apparatus, from the planned reassignment of portions of NORAD's [North American Air Defense] massive offensive system to the refunctioning of a lot of the U.S. Navy's global espionage and surveillance network. It's quite bizarre; the end result is kind of an ironic twist on the peace movement's agenda of turning swords into plowshares. As governments turn to the concept of "environmental security" to justify their policy, it seems quite likely that embryonic elements of some military- environmental-industrial complex will come into being.

lf: Would it be merely snide and cynical of me to propose that the advent of a green cultural criticism at roughly the same moment as green marketing is no accident at all? Isn't green cultural criticism a kind of green marketing in the academic marketplace?

AR: I think it's a little early to be so cynical. I think it's just as important to look for the reasons for what you referred to as this twenty-year lag [in the advent of green cultural criticism] earlier on. There are institutional reasons for that because, with the exception of indigenous groups, there are no marginalized communities that follow directly in the wake of green criticism, the way there had been for, say, working class or queer or minority or postcolonial academics in the case of the requisite schools of Marxist, feminist, queer criticism, and so on. If anything, ecology has been seen as a white middle-class movement and there's no question that these have been the people who have dominated the movement, and so there's been very little call to empower those people within the academy any more than they already are empowered. In that respect, green criticism has taken a backseat. In my view, that's quite appropriate.

But what you've seen more recently is that as the green movements for environmental and social justice have begun challenging the dominance of wilderness lovers within the movement, groups other than the white middle class are starting to get involved, and critical attention follows suit. In other words, as environmentalism becomes less the preserve of the weekend hiker and more the concern of the inner-city mother, it tends to attract more respect in higher intellectual circles. That's the good news. *lf*

Mark McGurl is a graduate student at the Humanities Center at Johns Hopkins University.

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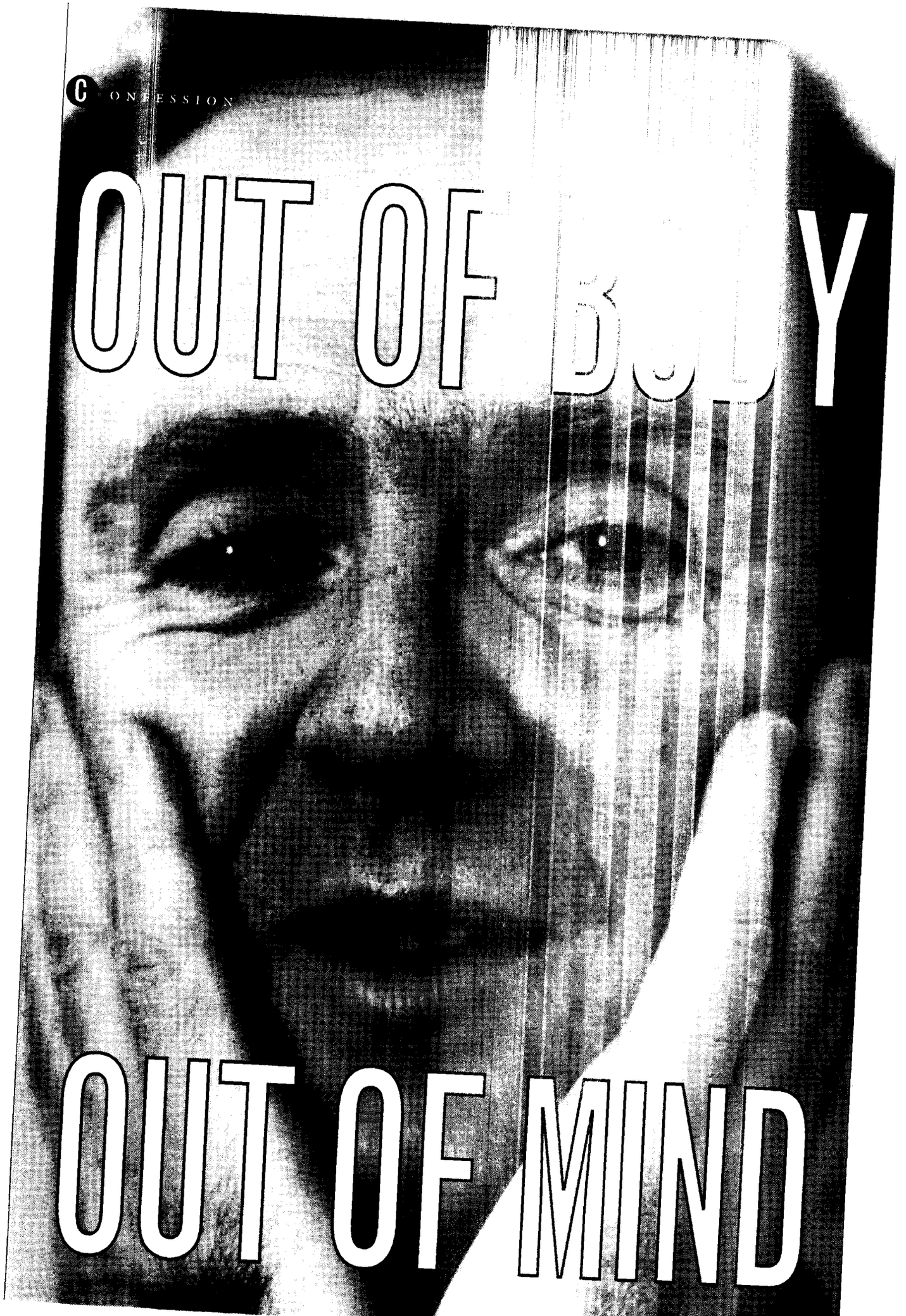

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Universities are dedicated to the pursuit of knowledge. Not just its pursuit—its capture. That is why they exist. But what if there are questions whose answers simply cannot be known, if what interests academics the most can be known the least?

HOW I MAY OR MAY NOT HAVE SOLVED THE MIND-BODY PROBLEM AND NEARLY RUINED MY LIFE

BY COLIN McGINN

Take our own nature as conscious beings—something of unique fascination to us all. We want to know, among other things, how our consciousness levers itself out of the body. We want, that is, to solve the mind-body problem, the deep metaphysical question about how mind and matter meet. But what if there is something about us that makes it impossible for us to solve this ancient conundrum? What if our cognitive structure lacks the resources to provide the requisite theory? That would be distressing news for the knowledge-manufacturing industry. And the bringer of the news might expect the opprobrium that traditionally greets the unwelcome messenger: Don't *say* that.

I became a proponent of mystery one dark night in Oxford, seven years ago. At about two in the morning—and I don't know, maybe the moon was full—I was seized with the terrible conviction that our cognitive apparatus simply does not fit the mind-body problem. The reason the problem is a problem is not that consciousness is intrinsically outré (ontologically anomalous, as we analytic philosophers like to say); rather, the human intellect has been biologically set up to deal with other sorts of questions, and this one happens not to lie within its given modus operandi. We seem pretty good at answering questions about material objects in space, and also at handling the terms of ordinary psychology, but nature has not prepared us to answer the question about how mind and body come together. To a Martian, with a different innate cognitive structure, the problem might look easy, while elementary mechanics might prove terminally baffling. It is all a question of whether the appropriate intellectual equipment happens to have been installed in one's head. Problems only seem profound when we lack the mental gear with which to crack them. The profundity of the mind-body problem is thus neither a mark of objective miracle nor a misconception in the formulation of the problem. It is just the perimeter of our conceptual anatomy making itself felt.

But one can have some odd thoughts in the dead of night and maybe I was succumbing to small-hours delirium. I rose and wrote down some notes, the better to conduct a sober morning perusal. And lo! the thought still clung to me the next day. I had an acceptable explanation of the theoretical intractability of consciousness. Our modes of concept formation, which operate from a base in perception and introspection, cannot bridge the chasm that separates the mind from the brain: They are tied to the mental and physical terms *of* the relation, not to the relation itself. This solves the metaphysical problem in a way, because now we are under no pressure to think that the world contains something heavy with intrinsic impossibility: from the fact that *we* cannot make sense of something it does not follow that *it* makes no sense. We know that consciousness exists and that it is robustly natural, though we cannot in principle produce the theory that would make its nature manifest. There is thus nothing mysterious about the existence of the mystery.

I began expounding this position in conversations and seminars, often causing a marked widening of the eyes. At that time I was Wilde Reader in Mental Philosophy at Oxford, and some waywardness was assumed to come with the title. (Brian Farrell, who had held the post for thirty years before me, reported that his newly acquired mother-in-law had said to him, "So you're the Mental Reader in Wilde Philosophy, are you?") I boldly announced to anyone who would listen that I had finally dismantled the mind-body problem. Sir Peter Strawson, Waynflete Professor of Metaphysical Philosophy (a position of considerable seriousness), once retorted, good-naturedly, "But I thought *I'd* done that."

A year after my sleepless night, I managed to write a paper on the topic called "Can We Solve the Mind-Body Problem?," which I submitted to the *Journal of Philosophy*, one of the leading American journals in the field. Hitherto, they had accepted every paper I had ever sent them, but this one was rejected without explanation. Eventually, it found its way into the British journal *Mind* in 1989. I now sometimes feel as if it were the only paper I had ever written, so identified have I become with its content. And it is obviously perceived as some sort of provocation. "Oh, so *you're* the guy who thinks it's all a mystery," people begin, eyes aflame. "Well, just listen to *my* solution."

I then wrote some other papers expanding on the position, which were to come out as a collection, *The Problem of Consciousness* (Oxford), in 1991. Soon afterward, Owen Flanagan of Duke University dubbed Thomas Nagel and me the "New Mysterians," an allusion to a defunct 1960s rock band called Question Mark and the Mysterians. In a famous 1974 paper, "What Is It Like To Be A Bat?," Nagel argued that consciousness constitutes a serious obstacle in the way of materialism—though he has never in fact

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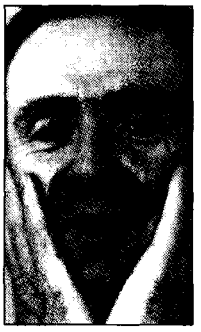


embraced the insolubility thesis that I defend. Noam Chomsky should also have been brought under this ironic honorific, since he has for years held the view that the human cognitive system divides the class of intelligible questions into the mere problems and the insuperable mysteries; indeed the term "mystery" in its present use is a legacy from him. I have derived much low-fat nourishment from Chomsky's writings on this subject, and discussions with him have been important to my own development of the basic viewpoint. The modular conception of mind, with linguistic competence as one module among others, is integral to my picture of cognitive limitation.

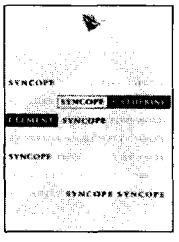
The label "mysterian" is potentially misleading, however: none of us regards his conviction of the limits of human understanding as in any way mystical or romantic. On the contrary, the view is motivated by a ruthlessly naturalistic perspective on the human intellect. As Chomsky often observes, the human mind is just a collection of specific finite organs, as biologically natural as the organs of the body. There are therefore limits to our knowledge in the way that there are limits to our motor abilities.

The reviews of my book were, as one politely says, mixed. They tended toward the edgy and distancing. The two extremes were represented by philosophy professors Jerry Fodor, my colleague at Rutgers, and Daniel Dennett, author of *Consciousness Explained* (Little, Brown, 1991). Fodor sympathised with my position, though he dissented from some applications I make of it. Dennett began his review by declaring that he was embarrassed to be in the same profession as me, and went on to suggest that I belong to a sinister cadre of "New Jersey Nihilists" intent on destroying cognitive science as we know it. ("New Jersey" because I moved from Oxford to Rutgers in 1990—though this move had nothing to do with my views about the dark roots of consciousness.) My fellow Garden State nihilists were said to include Chomsky, Fodor, and Nagel—all fearfully dangerous chaps. The label lacked factual accuracy: Chomsky was and still is at MIT, Nagel at NYU; Fodor formulated his notion of "epistemic boundedness" while at MIT; and I had my idea at Oxford. Moreover, there is nothing nihilistic about the position, any more than it is nihilistic to suggest that human beings cannot learn every possible language by means of their innate human language module. Sometimes pessimism is just the rational upshot of realism, not an urge to tear down the good and the beautiful. My response to all this ad hominem labeling was to suspect the operation of what might be called Tufts's Syndrome (Dennett is a professor at Tufts)—a condition characterized by the patient's hysterical hostility to anyone who questions his grandiose ambitions. But here I ruefully begin to play a game I deplore.

In general, the reactions I have received, other than those I have outlined above, have fallen into three main categories. One grudgingly admits the logical possibility of my thesis's being correct but insists that there is absolutely no reason to take it seriously: the solution may be just around the corner; we should get on with our researches undaunted by the fear that our intelligence might be the wrong shape for the mind-body problem. Another sort of reaction is brutally pragmatic: we should proceed as if the deep problems are soluble, despite all the evidence to the contrary, so that we can continue to receive funding for our work and keep up our motivation. Put less cynically: since the value of a theory of consciousness would be very high, and since there is at least a nonzero probability of the problem's solubility, it is rational to keep aiming for a solution in the hope that fate will smile upon us.

A third response is to associate my view with religious tenets, either favorably or unfavorably. Thus I have had people congratulate me on finding a place for God in our soulless contemporary worldview—my position being

CATHERINE CLÉMENT



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Translated by Sally O'Driscoll and Deirdre M. Mahoney

Foreword by Verena Andermatt Conley

Written in Clément's characteristically fluid and jargon-free style, *Syncope* traces the concept of transcending the self through its history in Western European and Indian philosophies. Clément is the author of *Opera, or the Undoing of Women* (Minnesota, 1988) and co-author, with Hélène Cixous, of *The Newly Born Woman* (Minnesota, 1986).

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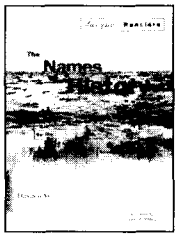

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Translated by Hassan Melehy

Foreword by Hayden White

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thought to imply that the supernatural soul is alive and well and living in New Brunswick. Then there are the secular scientific types who think they have found the chink in the otherwise hard glaze of my official atheism. Next, they insinuate, I will be extolling pan-psychism, ESP, or the spirit world.

My position is thought to imply that the supernatural soul is alive and well and living in New Brunswick.

Perhaps the most unexpected response came from a woman attending a conference I participated in with mathematician and philosopher Roger Penrose and Dennett at Dartmouth in April. The conference dealt with consciousness, computers, quantum physics, and similar abstract topics, though it was intended for the general public. I was expounding my usual position, putting special emphasis on the point that while consciousness is a nonspatial phenomenon, human thought is fundamentally governed by spatial modes of representing the world, so that our ways of thinking tend to force consciousness onto a Procrustean bed of broadly Euclidean design. The woman, who seemed oddly agitated, objected, saying that while it might well be true that the male mind could not solve the problems raised by these areas, the *female* mind would be much better at handling them. I explained that my position was that the problem goes much deeper than that, applying to the human cognitive system as such. After all, I noted, it is not as if when asked about the mind-body problem or the puzzles of quantum theory women come right out with the correct solution. She retorted that I was not entitled to make this claim, since there were no female philosophers or physicists at the conference to ask.

The least common reaction is the one that seems to me the most obvious: that my diagnosis of this particular philosophical problem is simply too facile, too convenient. But, I must reply, most of the great dead philosophers have been as pessimistic as I am about solving the core philosophical problems. What is new about my position is not the unsolvability thesis as such but the particular explanation I give of it. I suspect the reason for the opposition is, in part, that my cognitive pessimism collides with the kind of indelible optimism characteristic of modern (especially American) culture. Instead of can-do and leave-it-to-me, I am preaching don't-try and it's-never-going-to-work. I deny, in effect, the perfectability of man, epistemologically speaking.

I recently published a book, *Problems in Philosophy: The Limits of Inquiry* (Oxford, 1993) that sets out these general views in a systematic and explicitly metaphilosophical way. In addition to consciousness, I discuss free will, the self, meaning, mathematics, knowledge—extending my treatment of consciousness to these other topics. Cognitive closure, I argue, turns out to be rather pervasive. I also suggest that while human reason is not equipped to solve the problems in question, there may be other epistemic systems that can do better. Thus the genetic code arguably contains precisely the information about our mental makeup that we cannot acquire by the exercise of our rational faculties, since the genes have to encode the information necessary to organisms with consciousness, free will, and so on. I can hear the howls of protest now: "It's bad enough to downgrade human reason by drawing boundaries around it, but now you are suggesting that DNA molecules are better philosophers than we are!" Well, yes, that is my suggestion, put crudely. Human reason is an adventitious biological organ whose job description plainly does not include solving every problem about the natural world—while the genes have the biological task of engineering organisms from the ground up, so they had better have access to the information needed to

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perform this feat.

I once gave a talk on this to some biologists and they construed my argument as a reason to back the Human Genome Project. I pointed out, however, that it was a consequence of my view that, whatever valuable philosophical information the genes might contain, it was not going to be translatable into human language. Our conceptual scheme does not, according to my argument, coincide with the informational resources of the genes. This is not to say that we are "stupider" than the genes, since plainly we can do many things with our minds that they cannot do. The upshot of these reflections is rather that the concept of intelligence needs to be understood much more subtly than we are anthropocentrically inclined to think.

Earlier this year, *Scientific American* ran an article on whether science can explain consciousness. There is a rather eerie photograph of me, seated on a gothic rocking chair with a curling dead twig seeming to grow out of my skull. Some say I resemble the film actor Anthony Hopkins in the role of Hannibal Lecter. I certainly look severe. I would have preferred one of the shots taken of my cat and me pretending to play chess together, the point being that chess is to the cat mind what consciousness is to the human mind—out of cognitive reach. The caption beneath the picture describes me as a "Hard-Core Mysterian," which is I suppose pretty much what I look like. If I'd been asked, I'd have preferred to be called a commonsense noumenalist, following Kant's use of the term "noumenal" to denote that region of reality that is incognizable by us. But by now I realize that once in the public realm one' s identity is apt to become detached from one's own conception of it. From now on, a hard-core mysterian is what I am condemned to be—a guru of ignorance, a high priest of mental lack.

From now on, a hard-core mysterian is what I am condemned to be—a guru of ignorance, a high priest of mental lack.

By chance, a man from Con Edison came to read my gas meter with that very issue of *Scientific American* stuffed into his back pocket. I indicated the picture of me, to his intense amazement. I awaited hushed inquiries. He confided that he was particularly interested in the article on wasps that lay their

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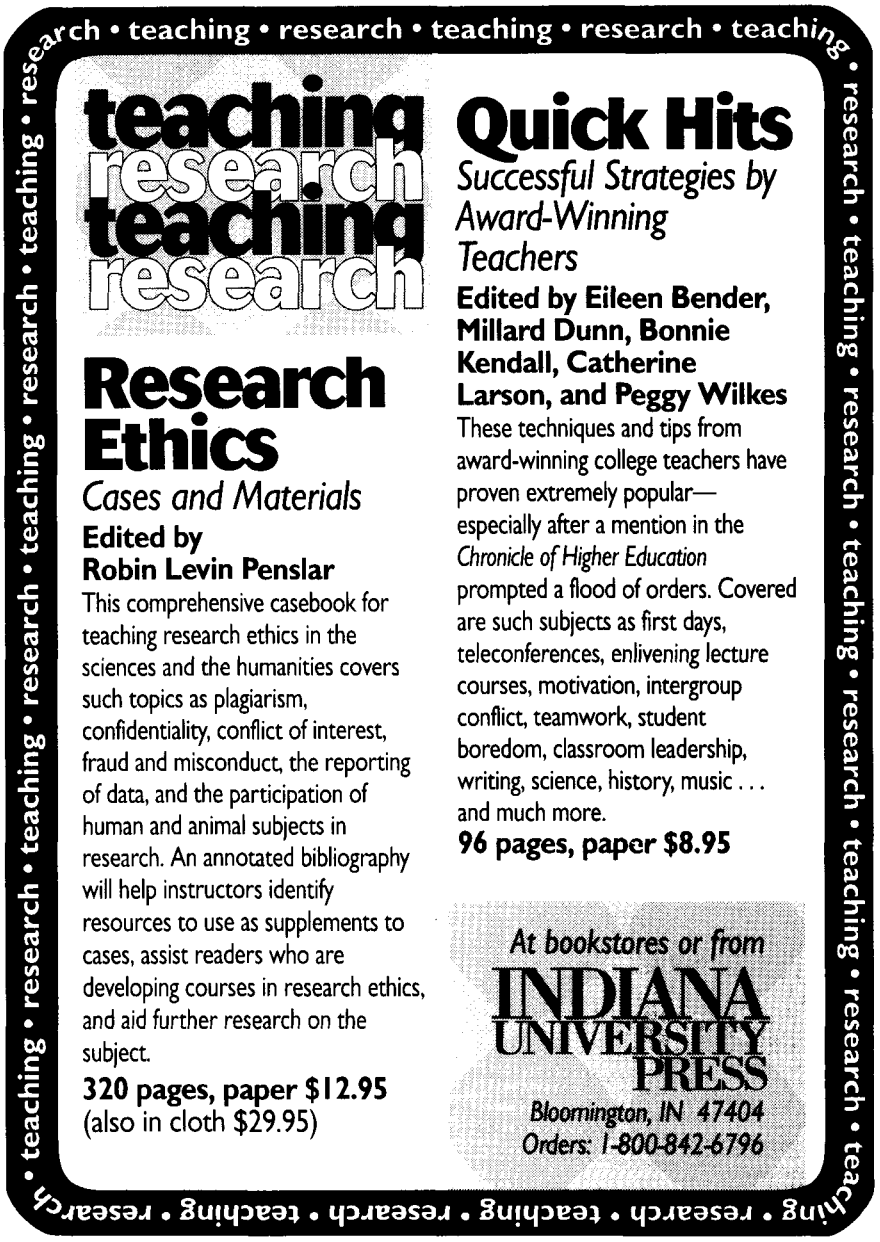
eggs in the bodies of live grubs and that he hadn't gotten around to the consciousness article yet. I had to agree that wasp child-rearing was indeed an interesting subject. The next time he came he made no mention of the article in which I had figured. Clearly, grubs and wasps were a far more fascinating subject than consciousness.

What difference has being a mysterian made to my life? From an internal point of view, it has released me from the uncomfortable sensation that philosophical problems have always stimulated in me—the feeling that reality is inherently preposterous, ill-formed, bizarre. Now I believe that the eeriness of consciousness and allied enigmas is just a projection of my limited intellect interacting with the phenomena—it is not a feature of the phenomena themselves. I also feel less intellectually embarrassed in the face of problems than I used to, as if I really *ought* to be able to do better. It is not that I have been given the right tools but lack the necessary skills; rather, nature has given me a toolbox with other jobs in mind. A happy side benefit is that I feel no temptation to deny the existence of things that are terminally puzzling. I can now, for example, see my way clear to believing in free will again after twenty-five years of denying its very possibility—on the ground that neither the random nor the determined could accommodate it. Free will is, indeed, I still think, a phenomenon about which we can form no intelligible theory, but given the idea of cognitive closure it does not follow that it is unreal. We can be free without being able to understand the conditions of the possibility of freedom.

On the other hand, it is disappointing to arrive at the conclusion that the problems that have always most interested me are not humanly solvable. I would, truth to tell, dearly love to see these problems grandly resolved in some new large-scale theory of the cosmos—as Newton, Einstein, and Darwin resolved their daunting problems. I don' t really *want* to stop trying to solve the mind-body problem, futile as the effort now appears to me to be. As Wittgenstein remarked, grappling with philosophical conundrums is something that we human beings cannot easily shake off, even when our metaphilosophy assures us of their unanswerability. As a consolation, though, I have a reason now to work more on ethics, which looks to be an area in which the human intellect can get some real purchase. Ethics is an area of mere difficulty rather than blank mystery.

My mysterian identity does have its down side. I work in a university and assert that the central aim of universities will remain thwarted. This is not a very popular line to take. It discourages the students. It casts something of a pall over the proceedings. People no doubt think I am a traitor to the noble cause of knowledge. But let me observe that knowledge of our limits is, after all, one sort of knowledge, and quite an interesting sort. Psychologists study perceptual and memory limits: why can we not study the limits of theoretical reason? And whoever said that the human mind, at this transient evolutionary moment, has been so constructed as to be able to deliver the answer to any question about that vast intricate world we live in? It is amazing that we know as much as we do, but we should be wary of epistemic greed. There is a lot to be said for species modesty. If

Colin McGinn is a professor of philosophy at Rutgers University.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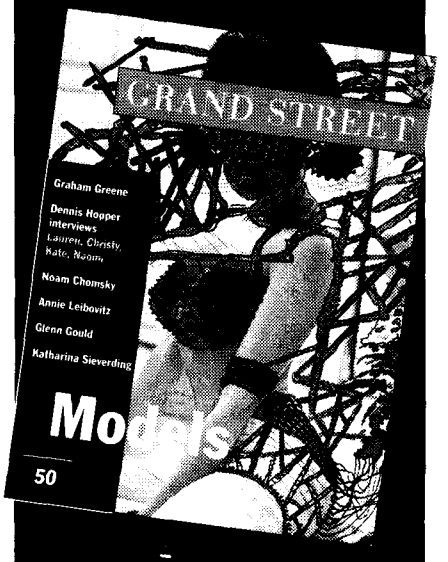

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Letters to the *Editor*

Continued from page 5

SNIPER ATTACK

Thanks for the plug for *Higher Superstition* ["That Damned Elusive Bruno Latour," September/October 1994], notwithstanding the fact that it came by way of making Paul Gross and me the heavies in David Berreby's puff-piece touting that self-infatuated mooncalf, Bruno Latour.

By the way, my compliments go to Jim Holt for a creditable and amusing piece on the great unsolved problems in math ["Their Days Are Numbered," September/October 1994]. His timing was a bit off, though, as Andrew Wiles announced in late October that he had repaired the gap in his proof of the Fermat conjecture.

One quibble: I'm enough of a pedant to wish that Holt had used less archaic language in his remarks on the Poincaré conjecture. Betti numbers and torsion co-efficients, indeed! How in the world are all the cult-crits and Latour-groupies among your readership to understand that in the case of a closed 3-manifold, simple connectivity alone is sufficient to guarantee that the thing is a homotopy 3-sphere!?

I also take note of Masha Gessen's piece on mathematics in Moscow ["Long Division," September/October 1994], which mentions the Gelfand seminar, a venerable institution, without noting that Israel Gelfand moved to the U.S. four years ago. In fact, he's now a colleague of mine at Rutgers, where the local version of the seminar is going strong.

Norman Levitt, *Professor of Mathematics, Rutgers University*

PEER REVIEW

In "Their Days Are Numbered," Jim Holt gives a lively account of the pitfalls that beset anyone attempting to prove or refute classical mathematical conjectures, but he falls into a few traps himself along the way. Holt writes: "Gödel's 'incompleteness theorem' showed that no formal system could capture all the truths of arithmetic. In other words, there will always be propositions in mathematics that, though true, are not susceptible to proof." The first of these assertions is seriously inaccurate; the second, simply false. What Gödel proved is that no *consistent* formal system can capture all the truths of arithmetic. (Since a contradiction entails every proposition, an inconsistent system trivially "captures" all the truths of arithmetic and everything else.) Holt's second assertion is false, because Gödel's demonstration that every formal system is incomplete does not entail that there exists even one proposition that isn't a theorem of at least one formal system.

Holt also retails the myth that there is no Nobel award in mathematics because Alfred Nobel had been cuckolded by a mathematician. The truth is that Nobel instructed his awards committees to recognize work that confers practical benefits upon mankind. The emphasis on fairly immediate practical benefits not only excludes work in theoretical mathematics but also work in theoretical physics that is remote from experimental verification (such as string theory and Stephen Hawking's work on black holes).

Finally, Holt asserts that Bertrand Russell "ultimately lost his faith in the perfectly transcendent, perfectly beautiful, platonic realm of mathematics" and concluded that "to a mind of sufficient intellectual power, the whole of mathematics would appear trivial, as trivial as the statement that a four-footed animal is an animal." The doctrine that all mathematical truths are logical truths in disguise (and thus, to a mind of sufficient intellectual power, trivial) is called "logicism." Russell subscribed to logicism from his youth and, with Alfred North Whitehead, attempted to deduce mathematics from pure logic in *Principia Mathematica*. Before Russell's death, mathematicians and philosophers reached a consensus that logicism is false. Even if Russell did still cling to his earlier belief (and I am not sure that he did), it is misleading to present a lifelong conviction as the result of a disillusionment that overtook him in old age. In any case,

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Holt's own account of 1,000- and 15,000-page mathematical proofs and of centuries-long efforts involving successive generations of geniuses sufficiently demonstrates how far from "trivial" mathematics is.

John Dolan, ***Associate Professor of Mathematics, University of Minnesota***

SAUSSURE OF HERSELF

I would like to correct some errors that appeared in Larissa MacFarquhar's otherwise thoughtful and even-handed article about my company, Semiotic Solutions ["This Semiotician Went to Market," September/October 1994].

In her description of our whisky myth quadrant, MacFarquhar states that we found that whisky conjures up images of old men sitting by the fireside *eating shortbread* (my italics). The "old men" bit is right, but the "shortbread" actually refers to the clapped-out, stereotypical images of Scotland prevalent in whisky codes, which, in turn, are diluting the strength and power of the drink itself and weakening the values of its provenance. If MacFarquhar gave Marshall Blonsky her misinterpretation instead of our interpretation, no wonder he winced. If we'd told our clients that, they would have thought we were potty.

More serious errors appear in the analysis of British Telecom advertising, used by MacFarquhar to raise questions about just how "semiotic" our recommendations are. In the first place, our analysis did not end, as she suggests, with the obvious statement that "chatting on the phone was regarded as a girly activity, too effeminate for a guy's guy to indulge in." British Telecom knew that already. What we suggested to BT was that they were *colluding* throughout their communications in reinforcing this cultural stereotyping—and thereby keeping "small (female) talk" in the shadow of "big (male) talk." Semiotically, they were denigrating their most faithful and high-spending nonbusiness consumers and forcing them to resort to artifice and cheating. Our recommendation was that they actively *empower* the female use of the phone in their advertising—and, at the same time, open a crack in the carapace that was keeping male phone usage down.

Secondly, the "series of commercials showing male phone interactions" that MacFarquhar says were developed as the result of our work actually appeared before we became involved, although we concluded BT was moving in the right direction. (We agree with the comment, "Savvy, yes, but semiotic?") Our recommendations resulted, in fact, in the current high-profile campaign, using Bob Hoskins as a "social engineer" (to quote one reviewer) whose remit is to make everyone—men and women—look again at the real value to society, family, and community of what is so easily dismissed as "girly" gossip or chat. As the campaign says, "It's good to talk."

One final point. Monty Alexander didn't "memorize whole chunks of the [Semiotics Solutions] brochure." He wrote it.

Virginia Valentine, ***Managing Director, Semiotic Solutions***

CREWS MISSILE

Any discussion of the role of psychoanalysis in contemporary intellectual life should begin with the proposition that Frederick Crews is essentially correct ["Terminating Analysis," July/August 1994]. Psychoanalysis is simply invalid as a theory of mind and behavior. Conventional wisdom sometimes suggests that Freud's speculations were right for his time (suppressed Victorian sexuality, etc.), even though they may be less relevant now. But, along with critics from inside psychology, such as Adolf Grünbaum and Malcom Macmillan, Crews clinches the case that the theory was always bankrupt.

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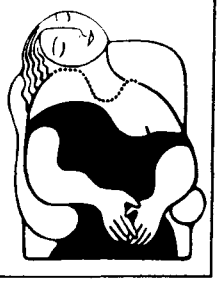

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Letters to the *Editor*

Continued from page 73

choanalytic, or some other kind, it is helpful if that theory has some validity. Alas, so far as psychoanalysis is concerned, what was true wasn't new, and what was new wasn't true. Everyone should understand this clearly by now.

It is still possible, of course, to use psychoanalysis to understand the work of an artist who *believed* in the theory, or who used the theory as the basis for his or her own work. Scholars who adopt this stance should make their position clear at the outset, so that they will not be misunderstood. But scholars who assume that the theory sheds independent light on historical figures and events, artists and their creations, and the like, are on shaky ground indeed.

John Kihlstrom, ***Professor of Psychology, Yale University***

A NEW MICKEY MOUSE CLUB

Jon Weiner's "In the Belly of the Mouse" [July/August 1994] reminded me of my own experiences at the Disney Archive. I went there in 1988 to conduct research on animation in general and Walt Disney in particular. When I called the Archive to arrange my visit, I said that I was interested in Disney's work in South America for the State Department in the 1940s. I was told that I could save the bother of a trip, because "that's already been written about, in Richard Shale's book." Shale's *Donald Duck Joins Up* (UMI Research Press, 1982), while a good chronology of Disney's State Department work, is not a critical history. But as far as Disney was concerned, it dealt with everything that needed to be covered.

When I came anyway, the librarians at the Archive were incredibly nice and professional; they granted me access to any number of movies, television programs, books, and periodicals. What I really wanted to see, however, were documents pertaining to Disney's State Department work. I had already seen all of the available documents at the National Archives in Washington; I assumed that if the government had no problem with my viewing the materials, then neither would Disney. This was where I hit a brick wall. I was told that I could not see anything regarding Disney's trips to South America because those papers were in the legal department, off-limits to scholars. In effect, Disney was tougher than the government when it came to releasing information about federally-funded programs.

I was greatly heartened by Professor Weiner's article. It sounds like there are enough of us out there to start a support group: "I've done research at Disney, and I survived."

Eric Smoodin, ***Associate Professor of Literature and Cinema Studies, American University***

HE SAID HE WANTED A REVOLUTION

The debate over editing the work of C.L.R. James reported in the May/June 1994 issue ["If He Can't Do the Twist to It, It's Not His Revolution"] is real, but the comments of Cambridge African Studies scholar Keith Hart are distorting. He says: "The people in [James's] Marxist faction saw his work on cultural theory as a threatening diversion from Marxist theory." That is nonsense. As the leader of the Marxist organization James established and maintained ties with, I can tell you it makes no sense to call it a "faction." James did not write about cultural theory, but about culture. Hart and Grimshaw want to make his writing palatable to academic disciplinarians. We did not see his writing on culture as somehow in conflict with his Marxism. We relished, and I published and kept in print, his work on Melville and other novelists. The problem is not that we rejected his writing on culture, but that Hart and Grimshaw reject his Marxism.

Martin Glaberman, ***Professor Emeritus, Wayne State University***

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Behar, Ruth	Michigan, AnAr	MI
Borgerhoff-Mulder, M.	UC, Davis	CA
Boyer, Jefferson	Appalachian S	NC
Bromage, Timothy	CUNY, Hunter C	NY
Campbell, Gregory	Montana, U of	MT
Charles, Douglas	Wesleyan U	CT
Cook, Anita G.	Catholic U Amer	DC
Elifson, Claire	Georgia S U	GA
Erickson, Clark	Penn, U of	PA
Habicht-Mauche, J.	UC, St Cruz	CA
Hendrickson, Carol	Marlboro [NTG]	VT
Kelly, John	Princeton U	NJ
Kurtz, Royce	Mississippi, U of	MS
Lavle, Smadar	UC, Davis	CA
Li, Tania	Dalhousie U	CAN
Linger, Daniel	UC, St Cruz	CA
Little, Kenneth	York U	CAN
Lucy, John	Penn, U of	PA
Macri, Martha	UC, Davis	CA
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Murphy, Arthur	Georgia S U	GA
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Poyer, Lin	Cincinnati, U of	OH
Rosenberger, Nancy	Oregon S U	OR
Saitta, Dean	Denver, U of	CO
Sankar, Andrea	Wayne S U	MI
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St. George, Robert	Penn, U of	PA
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Martin, Emily	Princeton U	NJ	Johns Hopkins
Miller-Collett, Stella	Bryn Mawr C	PA	Cincinnati, U of
Palerm, Juan-V.	UC, Riverside	CA	UC, St Barbara
Roosevelt, Anna	Illinois, Chicago	IL	Field Museum
Rubenstein, Robert	Syracuse U	NY	UC, San Fran
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D'Zmura, Thomas	UC, Irvine	CA
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Duemer, Joseph	Clarkson U	NY
Grewal, Inderpal	SanFrancisco S	CA
Jacobs, Janet	Colorado, Bldr	CO
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Nanez, Jose	Arizona S West	AZ
Richards, Johnetta	SanFrancisco S	CA
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Saldivar, Jose	UC, Berkeley	CA	N/A
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Carp, Richard	N Illinois U	IL
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Farmer, Roy	Jackson S U	MS
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Granner, Courtney	San Jose S U	CA
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Higonnet, Anne	Wellesley C	MA
Holt, David	Marymount C	NY
Huddleston, John	Middlebury C	VT
Jernegan, Jeremy	Tulane U	LA
Johnson, Jerry	S Arkansas U	AR
Khalsa, Sant	Cal S, SnBrndno	CA
Koehler, Ronald	Delta S U	MS

These tables reflect tenurings and hirings to tenure effective as of the '94-'95 academic year in the liberal arts & sciences at more than 500 4-year colleges and universities in the USA and Canada.

This issue lists disciplines Anthropology through Geology/Earth Sciences. Our January '95 issue will list German Language & Literature, History, Linguistics, Mathematics/Statistics, Mid-East/African Languages & Literatures, Music, Philosophy, Physics/Astronomy, Political Science, Psychology, Religion, Russian/Slavic Languages, Sociology, and Spanish/Portuguese Languages & Literatures. Junior hirings by discipline and graduate training will be in our March, May, and July '95 issues.

"Tenuring" means the granting of tenure to a faculty member who in the previous academic year was in an untenured position at the same institution. **"Hiring to Tenure"** means the hiring to a tenured position of a faculty member from another institution.

['95] means this action will take effect as of the '95-'96 academic term.
"N/A" means this information was not available at press time.
[NTG] means this institution is partially or completely non-tenure-granting. Its faculty is listed when they are signed for the first time to a 'non-probational' contract (*e.g.* lasting 5 years or more).

LINGUA FRANCA goes to great effort to insure that our data is accurate and as complete as possible. However, we know that JOBTRACKS is, as we go to press, incomplete and still not free from all errors. Consequently, we cannot be responsible for errors and omissions, and readers are advised not to act on any of this information without verifying it.
CORRECTION: Our July/August 1994 issue lists Jean Luc Beaudoin as hired to a junoir position at the University of Denver in the discipline of Spanish/Portuguese. He should have been listed in Russian/Slavic.

We invite our readers to help make JOBTRACKS an even more comprehensive reference tool, in the following ways:
If one of our items is in error, please let us know, on the stationery of the hiring department, specifying your name and title.
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Faculty members: If your name isn't here and should be, ascertain who in your administration or news office both has this information for the liberal arts and sciences, and is willing to part with it. Give us the person's name and title, and your name and title. Note that we are not listing first-time hirings to those senior positions that are probationary (*e.g.* associate professor without tenure).
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Greenberg, Miriam	Wayne S U	MI
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Kerr, Joanne	San Jose S U	CA
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Knepper, Janice E.	Villanova U	PA
Knox, Cheryl	St John's (MN)	MN
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Makowski, Lee	Florida S U	FL
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Smits, Allan	Texas, Arlington	TX
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Tanner, Ralph	Oklahoma, U of	OK
Taylor, Duncan	Victoria, U of	CAN
Taylor, Mark	Grand Canyon U	AZ
Thatcher, Eileen	Sonoma S U	CA
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Tiftickjian, John	Delta S U	MS
Tuchman, Nancy	Loyola, Chicago	IL
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Enqurst, Lyan	Princeton U	NJ	Princeton U
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Arney, Benny	Sam Houston S	TX	
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Bent, Brian	Columbia U	NY	
Boyd, David	St Thomas, U of	MN	
Britt, R. David	UC, Davis	CA	
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Bull, Arthur	Oakland U	MI	
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Christianson, David	Penn, U of	PA	
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Cioslowski, Jerzy	Florida S U	FL	
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Davis, Steven	Mississippi, U of	MS	
DeLuca, Joann	Illinois S U	IL	
Dibble, Bridget	DePauw U	IN	
Falke, Joseph	Colorado, Bldr	CO	
Finn, M.G.	Virginia, U of	VA	
Foley, Joe P.	Villanova U	PA	
Frye, Joan	Howard U	DC	
Fulghum, Julia	Kent S U	OH	
Gewirth, Andrew	Illinois, Urbana	IL	
Glasfeld, Arthur	Reed C	OR	
Glatzhofer, Daniel	Oklahoma, U of	OK	
Gorse, Joseph	Baldwin-Wallace	OH	
Gronert, Scott	SanFrancisco S	CA	
Hagen, Karl	Emory U	GA	
Hakin, Andrew	Lethbridge	CAN	
Hall, Prudence	Hiram C	OH	
Harman, W. Dean	Virginia, U of	VA	
Henry, William P.	Mississippi S	MS	
Hicks, Rickey P.	Mississippi S	MS	
Hodges, Linda	Agnes Scott C	GA	
Hof, Hildegard	C Misericordia	PA	
Hoffman, Mark	N Dakota, U of	ND	
Holder, Grant	Appalachian S	NC	
Honeychuck, R.	George Mason U	VA	
Hoveyda, Amir H.	Boston C	MA	
Ippoliti, Thomas	St Thomas, U of	MN	
Jakubowski, Henry	St John's (MN)	MN	
Kieber, Robert	N Carolina, Wlm	NC	
Koplitz, Brent	Tulane U	LA	
Kounaves, Samuel	Tufts U	MA	
Kovach, Ildiko	Catholic U Amer	DC	
Kovacs, Julia	Washington, U of	WA	
Lee, Ken	Jackson S U	MS	
Lee, Laura	Lock Haven U	PA	
Lipson, Jane	Dartmouth C	NH	
Louters, Laurence	Calvin C	MI	
Mabbott, Gary	St Thomas, U of	MN	
Marand, Herve	Virginia Poly	VA	
Marshall, Mark D.	Amherst C	MA	
Marshall, Paul	N Texas, U of	TX	
Martens, Craig	UC, Irvine	CA	
Martin, Larry	Morningside C	IA	
McGahey, Larry	St Scholastica	MN	
Miller, J. Houston	G Washington U	DC	
Misra, Santosh	Victoria, U of	CAN	
Mobashery, S.	Wayne S U	MI	
Mootoo, David	CUNY, Hunter C	NY	
Nambiar, Krishnan	UC, Davis	CA	
Olander, Claire	Appalachian S	NC	
Oostendorp, David	Loras C	IA	
Ozturk, Feza	McKendree C	IL	
Pedersen, Larry	C Misericordia	PA	
Pochapsky, Thomas	Brandeis U	MA	
Polt, Robin	Arizona, U of	AZ	
Riffle, Judy S.	Virginia Poly	VA	
Robertson, J. David	Kentucky, U of	KY	
Russell, Charles	Muhlenberg C	PA	
Salinsky, Barry S.	Villanova U	PA	
Samet, Cindy	Dickinson C	PA	
Schreiber, Donald	W Michigan U	MI	
Schugart, Kimberly	Cal S, LngBch	CA	
Seebauer, Edmund	Illinois, Urbana	IL	
Selassie, Cynthia	Pomona C	CA	
Sheilds, George	Lake Forest C	IL	
Shubert, David	Kansas Newman	KS	
Small, Gary	Ohio U	OH	
Sonobe, Blake	SW Oklahoma	OK	
Spano, Francis	Temple U	PA	
Spencer, James	Syracuse U	NY	
Stover, Harold	McMaster U	ONT	
Straus, Daniel	San Jose S U	CA	
Su, Meng-Chih	Butler U	IN	
Tjeerdema, Ronald	UC, St Cruz	CA	
Verdine, Gregory	Harvard U	MA	
Voth, Gregory	Penn, U of	PA	
Waymouth, Robert	Stanford U	CA	
Welch, Larry	Knox C	IL	
Weselake, Randall	Lethbridge	CAN	
Williams, Heather	Williams C	MA	
Winter, Charles	Wayne S U	MI	
Woodbury, Neal	Arizona S U	AZ	
Yang, Daniel	McMaster U	ONT	
Zhang, John	New York U	NY	
HIRINGS TO TENURE			
Atwood, Jerry	Missouri, Clmb	MO	Alabama, Tscls
Dorsey, John	Florida S U	FL	Cincinnati, U of
Finlayson-Pitts, B.	UC, Irvine	CA	Cal S, Fullerton
Gerlt, John	Illinois, Urbana	IL	Harvard U
Isenhour, Thomas	Duquesne U	PA	Kansas S U
Lavallee, David	CUNY, City C	NY	CUNY, Hunter
Leblanc, Roger	Miami, U of	FL	Quebec CAN
Ramamurthy, V.	Tulane U	LA	DuPont
Steward, Ruth	Rutgers, NBruns	NJ	Princeton U
Tilley, T. Don	UC, Berkeley	CA	N/A

CLASSICS

TENURINGS			
Andrews, James A.	Ohio U	OH	
Arnold, Bruce	Mt Holyoke C	MA	
Asmis, Elizabeth	Chicago, U of	IL	
Becker, Andrew S.	Virginia Poly	VA	
Burgess, Richard	Ottawa, U of	CAN	
Dean-Jones, Lesley	Texas, Austin	TX	
Dougherty, Carol	Wellesley C	MA	
Finkelpearl, Ellen	Scripps C	CA	
Franks, Grant	St John's (NM)	NM	
Gowing, Alain	Washington, U of	WA	
Kraus, Christina	New York U	NY	
Marincola, John	Union C (NY)	NY	
McGinn, Thomas	Vanderbilt U	TN	
Miller, Basia	St John's (NM)	NM	
Rose, Brian	Cincinnati, U of	OH	
Sinclair, Patrick	UC, Irvine	CA	
Spaeth, Barbette	Tulane U	LA	
Stehle, Eva	Maryland, CollPk	MD	
Tunberg, Terence	Kentucky, U of	KY	
Vine, Brent	Princeton U	NJ	
Woodard, Roger	S California, U of	CA	
HIRINGS TO TENURE			
Davis, N. Gregson	Duke U	NC	Cornell U
duBois, Page	S California, U of	CA	UC, San Diego
Mitsis, Phillip	New York U	NY	Cornell U
Santirocco, M.	New York U	NY	Penn, U of

COMMUNICATION/JOURNALISM

TENURINGS			
Aber, John	Mt St Joseph	OH	
Amsbary, Jonathan	Alabama, Brmng	AL	
Anstendig, Linda	Pace, Pleasntvl	NY	
Baaske, Kevin	Cal S, LosAngls	CA	
Ballard, Mike	E Nazarene C	MA	
Barnard, Melinda	Sonoma S U	CA	
Bellman, Beryl	Cal S, LosAngls	CA	
Benton, Carol	Cntrl Missouri S	MO	
Berkowitz, Daniel	Iowa, U of	IA	
Bingham, Shereen	Nebraska, Oma	NE	
Bisplinghoff, G.	N Illinois U	IL	
Boeyink, David	Indiana, Blmngtn	IN	
Brown, Gwendolyn	Radford U	VA	
Bruner, Michael	N Texas, U of	TX	
Bryan, Ferald	N Illinois U	IL	
Capecci, John	E Michigan U	MI	
Carrigg, Maureen	Wayne S C	NE	
Carver, Cynthia	Concordia, Mrhd	MN	
Catchings, Billy	Indianapolis, U of	IN	
Chesebro, James	Indiana S U	IN	
Chester, Deborah	Oklahoma, U of	OK	
Cohen, Jodi	Ithaca C	NY	
Conaway, Roger	Texas, Tyler	TX	
Coombs, William	Illinois S U	IL	
Davidson, Mark	Cal S, Domngz	CA	
Dobkins, David	Radford U	VA	
Doncaster, Diana	Loras C	IA	
Downs, Timothy	Cal S, LosAngls	CA	
Finch, Miriam	Xavier U	LA	
Gershon, Richard	W Michigan U	MI	
Geske, Joel	Iowa S U	IA	
Geyerman, C.	GeorgiaSouthern	GA	
Gold, Tami	CUNY, Hunter C	NY	
Grant, August E.	Texas, Austin	TX	
Grice, George	Radford U	VA	
Haarsager, Sandra	Idaho, U of	ID	
Heineman, Kevin	Hastings C	NE	
Helgert, Joseph	Grand Valley S	MI	
Henderson, Bruce	Ithaca C	NY	
Hillis, Stephen	Asbury C	KY	
Hilt, Michael	Nebraska, Oma	NE	
Hoffner, Cynthia	Illinois S U	IL	
Hollander, Ron	Montclair S C	NJ	
Hyatte, Roy	Nebraska, Kearney	NE	
Joeckel, Katharine	Simpson C	IA	
Johnson, Marilou	James Madison	VA	
Jones, Steven	Tulsa, U of	OK	
Leavitt, Ron J.	Oregon S U	OR	
Lee, Varnell	Spring Hill C	AL	
Lee, Wei-Na	Texas, Austin	TX	
Lee, Wen-Shu	San Jose S U	CA	
Lehman, Daniel	Ashland U	OH	
Liebler, Carol	Georgia S U	GA	
Lisby, Gregory	Georgia S U	GA	
McClelland, John	Roosevelt U	IL	
McKinney, Bruce	N Carolina, Wlm	NC	
Miller, Phyllis	Arkansas, Ftvl	AR	
Miller, Rahpael	Georgia S U	GA	
Moffitt, Mary	Illinois S U	IL	
Moore, Mark R.	Oregon S U	OR	
Murray ['95], Brian	Loyola, MD	MD	
Neumann, David	Rochester Tech	NY	
Norman, Michael	New York U	NY	
Pate, Ruth	Sam Houston S	TX	
Pinson, James	E Michigan U	MI	
Press, Andrea	Michigan, AnAr	MI	
Prince, Stephen R.	Virginia Poly	VA	
Radner, Hilary	Notre Dame, Uof	IN	
Ralston, Steven	E Tennessee S	TN	
Ramirez, John	Cal S, LosAngls	CA	
Reksten, Patricia J.	Montana, U of	MT	
Rice, Donald	Concordia, Mrhd	MN	
Richardson, Brian	Washington&Lee	VA	
Richardson, Don	Sam Houston S	TX	
Ross, James	Northeastern U	MA	
Rosteck, Thomas	Arkansas, Ftvl	AR	
Sabbath, Karyl	Otterbein C	OH	
Scanlon, Patrick	Rochester Tech	NY	
Scott, Randall	Alabama, Brmng	AL	
Search, Patricia	Rensselaer Poly	NY	

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION		PREV AFFIL
Smith, Erna	SanFrancisco S	CA	
Smith-Stubblefield, S.	Pacific, U of	CA	
Spano, Shawn	San Jose S U	CA	
Sternhagen, Fred	Concordia, Mrhd	MN	
Stocking, S. Holly	Indiana, Blmngtn	IN	
Stofer, Kathryn	Hastings C	NE	
Tanno, Delores	Cal S, SnBrndno	CA	
Tavares, Frank	S Connecticut	CT	
Tew, Michael	E Michigan U	MI	
Underwood, Doug	Washington, U of	WA	
Vestrich, Roy	Castleton S U	VT	
Wallace, Bill	Northeastern S U	OK	
Whites, Margery	St Cloud S U	MN	
Whitt, Deborah	Wayne S C	NE	
Worthington, R.	New Mexico S U	NM	
Youngman, K.	Cabrini C	PA	
	HIRINGS TO TENURE		
Baxter, Leslie	Iowa, U of	IA	UC, Davis
Canary, Daniel	Penn S U	PA	Ohio U
Carney, Arlene	Minnsota,TwnC	MN	BoysTown Hosp
Dalston, Rodger M.	Texas, Austin	TX	NCarolina, ChpH
Finn, Andrew	Kentucky, U of	KY	Rutgers U
Fox, Susan	New School	NY	UC, St Barbara
Harper, Nancy	Grand Valley S	MI	Duquesne U
Hyde, Michael	Wake Forest U	NC	Northwestern U
Krug, Eric	Fort Hays S U	KS	S Illinois U
O'Hair, Dan	Oklahoma, U of	OK	Texas Tech
Poole, Marshall	Texas A&M,Main	TX	Minnsota,TwnC
Press, Andrea	Illinois, Urbana	IL	UC, Berkeley
Rakow, Lana	N Dakota, U of	ND	Wiscnsn, Prks
Sohn, Ardyth	Butler U	IN	Ball S U

COMPARATIVE LITERATURE

	TENURINGS		
Aaron, Jonathon	Emerson C	MA	
Barret, R. Conrad	Cal S, LngBch	CA	
Beard, William	Alberta, U of	CAN	
Ben Zvi, Ehud	Alberta, U of	CAN	
Coon, Anne	Rochester Tech	NY	
Domingo-Foraste, D.	Cal S, LngBch	CA	
Eimers, Nancy	W Michigan U	MI	
Esrock, Ellen	Rensselaer Poly	NY	
Hertz, David M.	Indiana, Blmngtn	IN	
Hewitt, Andrew	SUNY, Buffalo	NY	
Howell, C.	Emporia S U	KS	
Kadar, Marlene	York U	CAN	
Kinsella, Thomas	Stockton S C	NJ	
Klinger, Barbara	Indiana, Blmngtn	IN	
Manca, Luigi	Illinois Benedctn	IL	
Olsen, William	W Michigan U	MI	
Rahimieh, Nasrin	Alberta, U of	CAN	
Swenson, Karen	Virginia Poly	VA	
Weesner, Theodore	Emerson C	MA	
	HIRINGS TO TENURE		
Blew, Mary C.	Idaho, U of	ID	Missouri, U of
Mudimbe, Valentin	Stanford U	CA	Duke U

COMPUTER SCIENCE

	TENURINGS		
Abuhejleh, Ahmad	Wiscnsn, RiverF	WI	
Agarwal, Pankaj	Duke U	NC	
Ali, Hesham	Nebraska, Oma	NE	
Allen, Sarah	Sarah Lawrence	NY	
Bateman, James	Austin Peay S	TN	
Buss, Arthur	William Jewell C	MO	
Chan, Pak	UC, St Cruz	CA	
Chen, Zhengxin	Nebraska, Oma	NE	
Couch, Alva	Tufts U	MA	
Crutz, Christy	Ashland U	OH	
Dini, Nina	Springfield C	MA	
Dutt, Nikil	UC, Irvine	CA	
Epp, Edward	Portland, U of	OR	
Eppstein, David	UC, Irvine	CA	
Farhat, Hassan	Nebraska, Oma	NE	
Ford, Ray	Montana, U of	MT	
Forsyth, David	Iowa, U of	IA	
Fortnow, Lance	Chicago, U of	IL	
Gallagher ['95], K.	Loyola, MD	MD	
Gutierrez, Angel	Montclair S C	NJ	
Hall, Douglas	St Mary's (TX)	TX	
Healy, Dennis	Dartmouth C	NH	
Higgs, Michael	Austin C	TX	
Hruska, Susan	Florida S U	FL	
Kaminski, David	Lethbridge	CAN	
Kirchherr, Walter	San Jose S U	CA	
Kim, Heung	NEasternIllinois	IL	
Klein, Philip	Brown U	RI	
Kroll, Lawrence	SanFrancisco S	CA	
Long, Darrell	UC, St Cruz	CA	
Mahmoud, Said	SUNY, Westbry	NY	
Mata-Toledo, R.	James Madison	VA	
Mooney, Raymond	Texas, Austin	TX	
Morgenstern, Craig	Texas Christian	TX	
Mullins, Paul	Youngstown S	OH	
Naimipour, K.	NEasternIllinois	IL	
Ng, Cheng	La Sierra U	CA	
Okie, Edward	Radford U	VA	
Onyuksel, Ibrahim	N Illinois U	IL	
Papalaskari, Maria	Villanova U	PA	
Payne, Donnell	Texas Christian	TX	
Pietenpol, Jerry	Maryville (TN)	TN	
Preston, Jane	Grand Canyon U	AZ	
Rana, Sunita	Jackson S U	MS	
Sarkar, Dilip	Miami, U of	FL	
Shahrokhi, Farhad	N Texas, U of	TX	
Shashaani, Lili	Duquesne U	PA	
Sherwani, Naveed	W Michigan U	MI	
Signorile, Robert	Boston C	MA	
Simpson, William	Emporia S U	KS	
Steinhaus, Carolyn	Morningside C	IA	
Suchenek, Marek	Cal S, Domngz	CA	
Talwar, Indu	SUNY, Genes	NY	
Van De Geijn, R.	Texas, Austin	TX	
West, David	St Thomas, U of	MN	
Wingate, Viva	Molloy C	NY	
Yang, Cui-Qing	N Texas, U of	TX	
York, Bryant	Northeastern U	MA	
Zhang, Hantao	Iowa, U of	IA	
Zhang, Weining	Lethbridge	CAN	
	HIRINGS TO TENURE		
Hanrahan, Trevor	Stanford U	CA	Princeton U
Loyot, Edmond	Willamette U	OR	Virginia, U of
Sastri, Shankar	Harvard U	MA	UC, Berkeley

DRAMA/DANCE/FILM/VIDEO

	TENURINGS		
Arnett, G. Alan	E Carolina U	NC	
Arthur, Paul	Montclair S C	NJ	
Barrett, Susan	Oakland U	MI	
Brandesky, Joseph	Ohio S, Lima	OH	
Bratton, Toni	N Carolina, Wlm	NC	
Burgoyne, Suzanne	Missouri, Clmb	MO	
Cameron, John	SUNY, Stny Brk	NY	
Carlebach, S.	Connecticut C	CT	
Castagno, Paul	Alabama, Tscls	AL	
Christoffel, F.	Texas Tech	TX	
Church, Russell	Mdl Tennessee	TN	
Cochran, Maryjo	Sam Houston S	TX	
Corey, Mary	UC, Irvine	CA	
Culley, James	San Jose S U	CA	
Eberle, Robert	Brit Columbia	CAN	
Ervin, Kathryn	Cal S, SnBrndno	CA	
Evenden, Michael	Emory U	GA	
Faraone, Cheryl	Middlebury C	VT	
Fore, Steven	N Texas, U of	TX	
Gabel, Sarah	Loyola, Chicago	IL	
Gerald, Stephen T.	Texas, Austin	TX	
Gillespie, Janet	Luther C	IA	
Gilpin, Douglas	Henderson S U	AR	
Godmillow, Jill	Notre Dame, Uof	IN	
Gonzalez, Jose	Cal S, LosAngls	CA	
Goto, Yukihiro	SanFrancisco S	CA	
Haigh, Anthony	Centre C	KY	
Hickox, Phillip	Beloit C	WI	
Jenkins, III, Henry	MIT	MA	
Johnson, David	Virginia Poly	VA	
Kelly, J. Colleen	Virginia, U of	VA	
Kindelan, Nancy	Northeastern U	MA	
Larkin, Theresa	Cal S, LosAngls	CA	
Lawrence, Amy	Dartmouth C	NH	
Lomonaco, Martha	Fairfield U	CT	
Loughlin, Thomas	SUNY, Fredon	NY	
Lyons, Lee	Cal S, SnBrndno	CA	
Malloy, Stephen	Brit Columbia	CAN	
Manning, Susan	Northwestern U	IL	
McGee, Shanna B.	Case Wstrn Res	OH	
McGilliard, Dale	Mdl Tennessee	TN	
McIlroy, Brian	Brit Columbia	CAN	
McLean, Janet	Viterbo C	WI	
Mikotowicz, T. J.	Maine, U of	ME	
Mueller, Lavonne	Iowa, U of	IA	
Myers, Roland	Hastings C	NE	
Pepper, Pam	Lehigh U	PA	
Pinney, George	Indiana, Blmngtn	IN	
Price, Dennis	Towson S U	MD	
Reppert, James	S Arkansas U	AR	
Robbins, Gregory	Ithaca C	NY	
Rusinko, Michele	Gustavus Adolph	MN	
Sandri, Susan	SanFrancisco S	CA	
Schooley, Bill	Jackson S U	MS	
Sellers-Young, B.	UC, Davis	CA	
Shea, Maureen	Emerson C	MA	
Stauffacher, Paul	Wiscnsn, Stout	WI	
Stefano, John	Otterbein C	OH	
Thomas, Richard	Purdue U	IN	
Wasserman, Elliot	S Indiana, U of	IN	
Whitaker, Mical	GeorgiaSouthern	GA	
Wittman, Jeffrey	Lynchburg C	VA	
Woodson, Wendy	Amherst C	MA	
Wronski, Todd	Dickinson C	PA	
Zerbe, John	Guilford C	NC	
	HIRINGS TO TENURE		
Bellamy, Louis	Minnsota,TwnC	MN	Minnsota, TwnC
Dolan, Jill	CUNY, GradCntr	NY	Wiscnsn, Madsn
Edgerton, Gary	Old Dominion U	VA	Goucher C
Honegger, Gitta S.	Catholic U Amer	DC	Yale U
Partridge, Denny	Barnard C	NY	N/A
Selman, Jan	Brit Columbia	CAN	Alberta CAN
Watkins, Patrick	Cal S, SnBrndno	CA	Cal S U

ECONOMICS

	TENURINGS		
Aerni, April	Nazareth C	NY	
Allen, Douglas	Simon Fraser	CAN	
Anderson, Michael	Washington&Lee	VA	
Arnold, Robert	Furman U	SC	
Banerjee, Ablijit	MIT	MA	
Baskan, Asuman	Allegheny C	PA	
Basu, Parantap	Fordham U	NY	
Berry, Keith	Hendrix C	AR	
Bishop, John	E Carolina U	NC	
Caballero, Ricardo	MIT	MA	
Carter, Kent	Westminster (PA)	PA	
Carter, Mary	Doane C	NE	
Caskey, John	Swarthmore C	PA	
Chaffee, Donald	Aquinas C	MI	
Clarida, Richard	Columbia U	NY	
Cooper, Thomas	Lyon C	AR	
Cullenberg, S.	UC, Riverside	CA	
Dalgaard, Bruce	St Olaf C	MN	
Dutta, Prajit	Columbia U	NY	
Eisenberg, Martin	Knox C	IL	
English, Mary	DePauw U	IN	
Erenburg, Sharon	E Michigan U	MI	
Ervin, Marlene	Converse C	SC	
Esposto, Alfredo	E Michigan U	MI	
Field-Henry, E.	CUNY, Queens	NY	
Figart, Deborah	E Michigan U	MI	
Foss, Robert	Concordia, Mrhd	MN	
Fratantuono, M.	Dickinson C	PA	
Goedde, Richard	St Olaf C	MN	
Gray, Sandra	Asbury C	KY	
Grief, Avner	Stanford U	CA	
Griffin, Peter	Cal S, LngBch	CA	
Gross, Harold	N Texas, U of	TX	
Harrington, Joseph	Johns Hopkins U	MD	
Haug, Alfred	York U	CAN	
Howard, Frank	Hastings C	NE	
Howland, Frank	Wabash C	IN	
Kaufman, Dennis	Wiscnsn, Prks	WI	

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION		PREV AFFIL
Kim, Yoonbai	Kentucky, U of	KY	
Knetter, Michael	Dartmouth C	NH	
Koechlin, Timothy	Skidmore C	NY	
Konyar, Kazim	Arizona, U of	AZ	
Loehr, Henry	Belmont Abbey	NC	
Louer, Robert	Belmont Abbey	NC	
Marme, Chris	Augustana C (IL)	IL	
Meyer, Donald	W Michigan U	MI	
Miller, Dennis	Baldwin-Wallace	OH	
Mohammadi, H.	Illinois S U	IL	
Morrison, Andrew	Tulane U	LA	
Neilson, William	Texas A&M,Main	TX	
Nelson, Julie	UC, Davis	CA	
Nix, Joan	CUNY, Queens	NY	
Rankin, Elizabeth	Centenary C (LA)	LA	
Reed, William	Oklahoma, U of	OK	
Rooney, Patrick	IndianaPurdu,Ind	IN	
Salyer, Kevin	UC, Davis	CA	
Schwalbenberg, H.	Fordham U	NY	
Seiglie, Carlos	Rutgers, Newark	NJ	
Smith, Bernard	Drew U	NJ	
Smith, Mark	Colorado C	CO	
Smith, Patricia	Michigan, Drbrn	MI	
Solon, Gary	Michigan, AnAr	MI	
Sopher, Barry	Rutgers, NBruns	NJ	
Stacchetti, Ennio	Michigan, AnAr	MI	
Stuart, Iris	Concordia, Mrhd	MN	
Sundaram, R.	Rochester, U of	NY	
Tabesh, Hamid	Wisconsn, RiverF	WI	
Triest, Robert	UC, Davis	CA	
Vali, Shapoor	Fordham U	NY	
Wang, Ping	Penn S U	PA	
Wilson, Paul W.	Texas, Austin	TX	
Wojick, Paul	St Olaf C	MN	
Young, Catherine	Alberta, U of	CAN	
	HIRINGS TO TENURE		
Auerbach, Alan J.	UC, Berkeley	CA	N/A
Beaudry, Paul	Brit Columbia	CAN	Boston U
Benabou, Roland	New York U	NY	MIT
Bernheim, B. D.	Stanford U	CA	Princeton U
Campbell, John	Harvard U	MA	Princeton U
Chari, Varadarajan	Minnsota,TwnC	MN	Northwestern U
Chirinko, Robert	Emory U	GA	Illinois, U of
Cicarelli, James	Roosevelt U	IL	N/A
Fullerton, Don	Texas, Austin	TX	Carnegie-Mellon
Gali, Jordi	New York U	NY	Columbia U
Gersovitz, Mark	Johns Hopkins U	MD	Michigan, U of
Gillette, J. Robert	Kentucky, U of	KY	Texas A&M U
Grier, Kevin B.	Tulane U	LA	George Mason U
Gul, Faruk	Northwestern U	IL	Stanford U
Holmstrom, Bengt	MIT	MA	Yale U
Hopenhayn, Hugo	Rochester, U of	NY	Minnesota, U of
Krugman, Paul R.	Stanford U	CA	MIT
Mandy, David	Missouri, Clmb	MO	Tennessee, Knox
McMillen, Daniel P.	Tulane U	LA	Santa Clara U
Miranowski, John	Iowa S U	IA	U.S.D.A.
Nisbet, Mary	UC, St Barbara	CA	UC, St Barbara
Smith, U. Kerry	Duke U	NC	N Carolina S U
Young, H. Peyton	Johns Hopkins U	MD	Maryland, CollPk

ENGLISH/AMERICAN LANG & LIT

NAME	INSTITUTION		PREV AFFIL
	TENURINGS		
Albanese, Denise	George Mason U	VA	
Allison, Jonathan	Kentucky, U of	KY	
Argyle, Gisela	York U	CAN	
Auge, Andrew	Loras C	IA	
Barnes, Paula	Hampton U	VA	
Barry, Nancy	Luther C	IA	
Bassi, Karen	UC, St Cruz	CA	
Bauerlein, Mark	Emory U	GA	
Beard, John	Coastal Carolina	SC	
Bedard, Brian	S Dakota, U of	SD	
Bennett, Susan	Calgary	CAN	
Bishop, Wendy	Florida S U	FL	
Blecher, George	CUNY, Lehman	NY	
Blum, Virginia	Kentucky, U of	KY	
Blumreich, K.	Grand Valley S	MI	
Booker, M. Keith	Arkansas, Ftvl	AR	
Brady, Philip	Youngstown S	OH	
Brennan, Timothy	SUNY, Stny Brk	NY	
Bridgford, Kim	Fairfield U	CT	
Brown, Carole	Moravian C	PA	
Brown, Elizabeth	Rio Grande, U of	OH	
Brown, Joanne	Drake U	IA	
Brown, Julie	Youngstown S	OH	
Burgos-Aguilar, B.	Delta S U	MS	
Burnett, Rebecca	Iowa S U	IA	
Cabanillas, Sonia	U Metropolitana	PR	
Campbell, Heather	York U	CAN	
Campbell, Mary	Brandeis U	MA	
Carson, James	Kenyon C	OH	
Cassidy, Cheryl	E Michigan U	MI	
Cavanagh, Sheila	Emory U	GA	
Cavell, Richard	Brit Columbia	CAN	
Cawthon, Elizabeth	Texas, Arlington	TX	
Chiarella, Tom	DePauw U	IN	
Clarke, Deborah	Penn S U	PA	
Cohen, Ed	Rutgers, NBruns	NJ	
Cole, Natalie	Oakland U	MI	
Colleran, Jeanne	John Carroll U	OH	
Connery, Brian	Oakland U	MI	
Cox, Catherine	TexasA&M,CrpsC	TX	
Cozzens, Christine	Agnes Scott C	GA	
Craig, Raymond	Kent S U	OH	
Crowe ['95], David	Augustana C (IL)	IL	
Cvetkovich, Ann	Texas, Austin	TX	
Damon, Maria	Minnsota,TwnC	MN	
Danahay, Martin	Emory U	GA	
Davis-Clapper, L.	Kent S U	OH	
Dean, Misao	Victoria, U of	CAN	
Deer, Glen	Brit Columbia	CAN	
Denard, Carolyn	Georgia S U	GA	
Denniston, D.	Brown U	RI	
DePaolo, Rosemary	W Carolina U	NC	
Dickson, Marcia	Ohio S, Marion	OH	
Digges, Deborah	Tufts U	MA	
Dillard, Mary	Shawnee S U	OH	
Donovan, Kevin	Mdl Tennessee	TN	
Douglass, Malcolm	San Jose S U	CA	
Ducornet, Erica	Denver, U of	CO	
Eady, Cornelius	SUNY, Stny Brk	NY	
Earthman, Elise	SanFrancisco S	CA	
Erickson, Wayne	Georgia S U	GA	
Evitt, Regula	SanFrancisco S	CA	
Facknitz, Susan	James Madison	VA	
Fagan, Kathy M.	Ohio S U	OH	
Faggen, Robert	ClaremntMcKen	CA	
Felber, Lynette	New Mexico S U	NM	
Figg, Kristen	Kent S U	OH	
Fleischer, Catherine	E Michigan U	MI	
Flores, Stephan	Idaho, U of	ID	
Ford, Susan	Delta S U	MS	
Forrey, Robert	Shawnee S U	OH	
Franciosi, Robert	Grand Valley S	MI	
Frank, Dana	UC, St Cruz	CA	
Fredell, Joel	SE Louisiana U	LA	
Fuchs, Eva	Coastal Carolina	SC	
Fuss, Diana	Princeton U	NJ	
Gainer, Kim	Radford U	VA	
Geddy, Margaret	GeorgiaSouthern	GA	
Gentile, Kathy	Missouri, St L	MO	
Gergits, Julia	Youngstown S	OH	
Gerson, Carole	Simon Fraser	CAN	
Gerster, Carole	Wisconsn, RiverF	WI	
Giannotti, Jr., T.	Cal S, Domngz	CA	
Gibson, Rebecca	Guilford C	NC	
Gibson, Sharon	Towson S U	MD	
Gillotte, Helen	SanFrancisco S	CA	
Givens, Terryl	Richmond, U of	VA	
Gleason, Barbara	CUNY, City C	NY	
Glenn, Cheryl	Oregon S U	OR	
Glotfelty, Cheryll	Nevada, Reno	NV	
Gogwilt, C.	Fordham U	NY	
Goldberg, Myra	Sarah Lawrence	NY	
Goldleaf, Steven	Pace, Pleasntvl	NY	
Gommlich, Klaus	Kent S U	OH	
Grady, Hugh	Beaver C	PA	
Greenspan, Ezra	S Carolina, Clm	SC	
Gregerson, Linda	Michigan, AnAr	MI	
Grieve-Carlson, G.	LebanonValley	PA	
Haber, Judith	Tufts U	MA	
Hager, Peter	James Madison	VA	
Hamilton, Susan	Alberta, U of	CAN	
Hanson, David	SE Louisiana U	LA	
Harmon, Judith	Lake Forest C	IL	
Harper, Donna	Spelman C	GA	
Harris, Claudia	Brighm Yng U	UT	
Harsh, Constance	Colgate U	NY	
Hart, Lynda	Penn, U of	PA	
Hartman, Terese	Lynchburg C	VA	
Hattenhauer, Darryl	Arizona S U West	AZ	
Havird, David L.	Centenary C (LA)	LA	
Hawkes, G.W.	Lycoming C	PA	
Hays, Donald S.	Arkansas, Ftvl	AR	
Head, Yvonne	Rio Grande, U of	OH	
Herbert, Ernest	Dartmouth C	NH	
Herman, Michelle	Ohio S U	OH	
Hicks, David	Pace, Pleasntvl	NY	
Hilberry, Jane	Colorado C	CO	
Hirsh, James	Georgia S U	GA	
Hobson, Geary	Oklahoma, U of	OK	
Hoeppner, Edward	Oakland U	MI	
Hollandsworth, L.	Coastal Carolina	SC	
Hollis, Karyn L.	Villanova U	PA	
Holt, Mara	Ohio U	OH	
Hood, Richard	Denison U	OH	
Horner, Bruce	Drake U	IA	
Hoyser, Catherine	St Joseph (CT)	CT	
Huff, Cynthia	Illinois S U	IL	
Huss, Sandra	Alabama, Tsclsa	AL	
Ian, Marcia	Rutgers, NBruns	NJ	
Inness-Brown, E.	St Michael's C	VT	
Jacobson, Joanne	Yeshiva U	NY	
Jakaitis, John	Indiana S U	IN	
Johnson, Karen	IndianaPurdu,Ind	IN	
Johnson-Feelings, D.	S Carolina, Clm	SC	
Jones, Steven	Loyola, Chicago	IL	
Kalaidjian, Walter	St Cloud S U	MN	
Kantz, Margaret	Cntrl Missouri S	MO	
Katz, Steven	N Carolina S U	NC	
Kazan, Francesca	Alabama, Tsclsa	AL	
Keessen, Jan	Augustana C (IL)	IL	
Kelly, Kathleen	Northeastern U	MA	
Kemp, Anthony	S California, U of	CA	
Kemp, Fred	Texas Tech	TX	
King, Nathalia	Reed C	OR	
Kiniry, Malcolm	Rutgers, Newark	NJ	
Kinoshita, Sharon	UC, St Cruz	CA	
Kirsch, Gesa	Wayne S U	MI	
Kizuk, R. Alexander	Lethbridge	CAN	
Knoper, Randall	Mass, Amherst	MA	
Kochersberger, R.	N Carolina S U	NC	
Kramer, David	Arkansas, Ftvl	AR	
Krantz, Susan	New Orleans, U of	LA	
Kuczynski, Michael	Tulane U	LA	
Kutzinski, Vera M.	Yale U	CT	
Kuzmanovich, Z.	Davidson C	NC	
Larsen (Cowan), D.	Gettysburg C	PA	
Laycock, Deborah	Kenyon C	OH	
Lewis, Catherine R.	Baldwin-Wallace	OH	
Loeffelholz, Mary	Northeastern U	MA	
Lovejoy, Kim	IndianaPurdu,Ind	IN	
Luckyj, Christina	Dalhousie U	CAN	
Lupton, Julia	UC, Irvine	CA	
Luxon, Thomas	Dartmouth C	NH	
Lynn, David	Kenyon C	OH	
Macaskill, Brian	John Carroll U	OH	
MacDonald, B.	Union C (NY)	NY	
Maguire, Laurie	Ottawa, U of	CAN	
Maillard, Keith	Brit Columbia	CAN	
Maio, Samuel	San Jose S U	CA	
Mallette, Richard	Lake Forest C	IL	
Mallin, Eric S.	Texas, Austin	TX	
Marti, Kevin	New Orleans, U of	LA	
Martin, Elaine	St John's (MN)	MN	
Matson, Susan	Boston C	MA	
Maxson, Helen	SW Oklahoma	OK	
McBratney, John	John Carroll U	OH	
McKinney, Irene	W Virginia Wslyn	WV	
Miers, Paul	Towson S U	MD	
Mikolajczak, M.	St Thomas, U of	MN	
Moffat, K. Wendy	Dickinson C	PA	
Mongia, Padmini	Franklin&Marshall	PA	
Monk, Leland	Boston U	MA	
Montag, Warren	Occidental C	CA	
Morgan, Elisabeth	E Michigan U	MI	
Moses, Michael V.	Duke U	NC	
Moshenberg, Daniel	G Washington U	DC	
Moss, Thylias	Michigan, AnAr	MI	

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION		PREV AFFIL
Mullen, Bill	Youngstown S	OH	
Near, Michael	Occidental C	CA	
Nelson, Joyce	Brighm Yng U	UT	
New, Elisa	Penn, U of	PA	
O'Leary, Philip	Boston C	MA	
O'Rourke, James	Florida S U	FL	
Osborn, William	Grand Valley S	MI	
Owens, Jill	SW Oklahoma	OK	
Papazian, Mary A.	Oakland U	MI	
Paulenich, Craig	Kent S U	OH	
Paxman, David	Brighm Yng U	UT	
Pfister, Joel	Wesleyan U	CT	
Phillips, Donna	Cleveland S U	OH	
Plath, James	Illinois Weslyn	IL	
Poland, Timothy	Radford U	VA	
Porter, Laurin	Texas, Arlington	TX	
Porter, Lynnette	Findlay, U of	OH	
Ramazani, R. Jahan	Virginia, U of	VA	
Read, Daphne	Alberta, U of	CAN	
Regenbaum, Shelly	W New England	MA	
Reilly, John	Howard U	DC	
Rew, Lois	San Jose S U	CA	
Rhu, Lawrence	S Carolina, Clm	SC	
Robertson, E.	Drake U	IA	
Rowlinson, M.	Dartmouth C	NH	
Sanderson, James	Lamar U	TX	
Sarchett, Barry	Colorado C	CO	
Scheiber, Andrew	St Thomas, U of	MN	
Schille, Candy	GeorgiaSouthern	GA	
Schneller, Beverly	Millersville (PA)	PA	
Schwartz, Sheila	Cleveland S U	OH	
Scott, Virginia	CUNY, Lehman	NY	
Shea, Kerry	St Michael's C	VT	
Shemek, Deanna	UC, St Cruz	CA	
Shumway, David	Carnegie-Mellon	PA	
Siebert, Hilary	Radford U	VA	
Simmons, Thomas	Iowa, U of	IA	
Small, Judy Jo	N Carolina S U	NC	
Smith, Gregory B.	Carleton C	MN	
Snowden, James	Cedarville C	OH	
Southard, Bruce	E Carolina U	NC	
Spencer, William	Delta S U	MS	
Spoo, Robert	Tulsa, U of	OK	
Srebrnik, Patricia	Calgary	CAN	
Standing, Sue	Wheaton C (MA)	MA	
Strawman, Tom	Mdl Tennessee	TN	
Stringfellow, Frank	Miami, U of	FL	
Summers, Ellen	Hiram C	OH	
Swilky, Jody	Drake U	IA	
Tawake, Sandra	E Carolina U	NC	
Thomas, Trudelle	Xavier U	LA	
Thompson, Gordon	CUNY, City C	NY	
Thompson, Ruth	Pace, Pleasntvl	NY	
Toman, Marshall	Wiscnsn, RiverF	WI	
Trela, D. J.	Roosevelt U	IL	
Tribble, Evelyn	Temple U	PA	
Warchol, Tomasz	GeorgiaSouthern	GA	
Washington, Bryan	Lafayette C	PA	
Watson, Shawn	Texas, Permian	TX	
Weaks, Mary	Rockford C	IL	
Webster, Michael	Grand Valley S	MI	
Weinburger, Steven	George Mason U	VA	
Wheatley, C.	Catholic U Amer	DC	
Whitaker, Elaine	Alabama, Brmng	AL	
White, Leslie	NewOrleans, Uof	LA	
Whitt, Margaret	Denver, U of	CO	
Widmayer, Martha	Millersville (PA)	PA	
Yearwood, S.	Lamar U	TX	
Youngquist, Paul	Penn S U	PA	
Zelman, Thomas	St Scholastica	MN	
Zonana, Joyce	NewOrleans, Uof	LA	
HIRINGS TO TENURE			
Bannet, Eve	Oklahoma, U of	OK	S Carolina, U of
Barkan, Leonard	New York U	NY	Michigan, U of
Bataille, Gretchen	UC, St Barbara	CA	Arizona S U
Belasco-Smith, S.	Tulsa, U of	OK	California S
Berry, Eleanor	Willamette U	OR	Milwaukee Art
Bradley, Jerry	W Texas A&M	TX	Texas Christian
Cohen, David M.	Texas, Austin	TX	Texas, Austin
Diehl, Joanne	UC, Davis	CA	Yale U
Erkkila, Betsy	Northwestern U	IL	Penn, U of
Erwin, Barbara	Houston, Dntn	TX	Houston, Victoria
Foster, Frances	Emory U	GA	UC, San Diego
Franklin, Wayne	Northeastern U	MA	Iowa, U of
Gilmore, Leigh	Ohio S U	OH	N/A
Harkin, Patricia	Purdue U	IN	Toledo, U of
Johnson, Claudia	Princeton U	NJ	Marquette U
Kroll, Barry	Lehigh U	PA	Indiana, Blmngtn
Lamb, Jonathoan	Princeton U	NJ	Auckland NZL
Luftig, Victor	Brandeis U	MA	Yale U
McKnight, R.	Maryland, CollPk	MD	Carnegie-Mellon
Menand, Louis	CUNY, GradCntr	NY	CUNY, Queens
Miller, David	Columbia U	NY	Harvard U
Miller, David	Kentucky, U of	KY	Alabama, U of
Moulthrop, Stuart	Baltimore, U of	MD	N/A
Patterson, Annabel	Yale U	CT	N/A
Patterson, Lee	Yale U	CT	N/A
Pemberton, Gayle	Wesleyan U	CT	Princeton U
Rhodes, Jewell P.	Arizona S U	AZ	Cal S, Nrthrdg
Roof, Judith	Indiana, Blmngtn	IN	AmsterdamNL
Scanlon, Larry	Rutgers, NBruns	NJ	Wiscnsn, Madsn
Smith, Mack	Grand Valley S	MI	Barry C
Squier, Susan	Penn S U	PA	SUNY, StnyBrk
Strand, Mark	Johns Hopkins U	MD	Utah, U of
Sullivan, Ernest	Virginia Poly	VA	Texas Tech
Szarmuch, Paul	W Michigan U	MI	SUNY, Bngmtn
Tallent, Elizabeth	Stanford U	CA	Carnegie-Mellon
Tu Smith, Bonnie	Northeastern U	MA	Bowling Green S
Wollaeger, Mark	Vanderbilt U	TN	Yale U
Wood, Michael	Princeton U	NJ	N/A
Woodbridge, Linda	Penn S U	PA	Alberta CAN

FRENCH/ITALIAN LANG & LIT

TENURINGS			
Berry, Alice	Illinois S U	IL	
Brill, Jana	Georgetown C	KY	
Brown, Becky	Purdue U	IN	
Buffard-O'Shea, N.	Oakland U	MI	
Burke, Ruth	Cal S U SBern	CA	
Carlin, Claire	Victoria, U of	CAN	
Chabut, M.	Lehigh U	PA	
Chadeyras, C.	Millsaps C	MS	
Chamier, Suzanne	Southwestern U	TX	
Clark, J. Stephen	Centenary C (LA)	LA	
Clark-Evans, C.	Penn S U	PA	
Corbeil, Giselle	Acadia U	CAN	
Cowles, Jane	Kenyon C	OH	
Dawson, Deidre	Georgetown U	DC	
Dechery, Laurent	Gustavus Adolph	MN	
Del Puppo, Dario	Trinity C (CT)	CT	
Dodoo, Francis	Tulane U	LA	
Dumont, Christiane	York U	CAN	
Enjolras, Laurence	Holy Cross, C of	MA	
Garnett, Mary Anne	Arkansas, LtlRk	AR	
Gronhovd, A.	Gustavus Adolph	MN	
Guiney, Mortimer	Kenyon C	OH	
Harvey, Robert	SUNY, Stny Brk	NY	
Hattendorf, Richard	E Carolina U	NC	
Hoft-March, Eilene	Lawrence U	WI	
Homan, Paul	N Dakota S U	ND	
Jameson, Maureen	SUNY, Buffalo	NY	
Kone, Amadou	Tulane U	LA	
Kruger, Carole A.	Davidson C	NC	
Lamontagne, Andre	Brit Columbia	CAN	
Lang, George	Alberta, U of	CAN	
Lapprano, Marc	Victoria, U of	CAN	
Lockwood, Richard	Rutgers, NBruns	NJ	
Mathy, J.	Illinois, Urbana	IL	
McElaney-Johnson, A.	Ripon C	WI	
McKeown, Joanne	Moravian C	PA	
Nandorfy, Martha	Calgary	CAN	
Passaro, Maria	Cntrl Connecticut	CT	
Pestureau, Gilbert	Loyola, Chicago	IL	
Picone, Michael	Alabama, Tscls	AL	
Roberts, Leslie	S Indiana, U of	IN	
Ross, Mary-Ellen	Victoria, U of	CAN	
Rouget, Christine	Brit Columbia	CAN	
Scullion, Rosemarie	Iowa, U of	IA	
Silverman, Willa	Penn S U	PA	
Smith, Felipe	Tulane U	LA	
Sobejano-Moran, A.	SUNY, Bngmtn	NY	
Solterer, Helen	Duke U	NC	
Soniat, Katherine	Virginia Poly	VA	
Stoekl, Allan	Penn S U	PA	
Szeps-Fralin, C.	James Madison	VA	
Thibault, Jean-F.	G Washington U	DC	
VandeBerg, Camille	W Michigan U	MI	
Vautier, Marie	Victoria, U of	CAN	
Vuillemin, J.	Penn S U	PA	
West, Cathy	Converse C	SC	
HIRINGS TO TENURE			
Bloch, R. Howard	Columbia U	NY	UC, Berkeley
Erikson, John	Kentucky, U of	KY	Louisiana S U
Erspamer, Francesco	New York U	NY	Rome, U of ITL
Mudimbe-Boyi '95 J. E.	Stanford U	CA	Duke U
Sousa, Ronald W.	Illinois, Urbana	IL	Minnesota, U of
Spackman, Barbara	New York U	NY	UC, Irvine

GEOGRAPHY

TENURINGS			
Gajewski, Konrad	Ottawa, U of	CAN	
Gilbert, Anne	Ottawa, U of	CAN	
Hammen, John	N Dakota, U of	ND	
Hayes, Michael	Simon Fraser	CAN	
Hobbs, Joseph	Missouri, Clmb	MO	
James, Matthew	Sonoma S U	CA	
Klinkenberg, Brian	Brit Columbia	CAN	
Kuby, Michael	Arizona S U	AZ	
Lee, Jeffrey	Texas Tech	TX	
Lein, Jim	Ohio U	OH	
Ligibel, Theodore	E Michigan U	MI	
MacLachlan, Ian	Lethbridge	CAN	
Mayer, Tamar	Middlebury C	VT	
McClung, David	Brit Columbia	CAN	
Miller, Douglas	W Illinois U	IL	
Modarres, Ali	Cal S, LosAngls	CA	
Nijman, Jan	Miami, U of	FL	
Robert, Andre	York U	CAN	
Toal, Gerard	Virginia Poly	VA	
Tyler, Norman	E Michigan U	MI	
HIRINGS TO TENURE			
Shanahan, Derek	Millersville (PA)	PA	Minnesota, U of

GEOLOGY/EARTH SCIENCES

TENURINGS			
Baskerville, Charles	Cntrl Connecticut	CT	
Bennett, Philip C.	Texas, Austin	TX	
Blum, Joel	Dartmouth C	NH	
Carlson, Sandra	UC, Davis	CA	
Carnein, Robert	Lock Haven U	PA	
Chou, Yue-Hong	UC, Riverside	CA	
Cosgrove, Dennis	Wiscnsn, RiverF	WI	
Cowan, Ellen	Appalachian S	NC	
Germanoski, Dru	Lafayette C	PA	
Hanson, Richard	Texas Christian	TX	
Key, Jr., Marcus	Dickinson C	PA	
Lanier, William	Emporia S U	KS	
Lesher, Charles	UC, Davis	CA	
Lundberg, Neil	Florida S U	FL	
Malin, Peter	Duke U	NC	
Rao, Madhusudana	Bridgewater S	MA	
Smith, Brian	Wiscnsn, RiverF	WI	
Sonder, Leslie	Dartmouth C	NH	
Spero, Howard	UC, Davis	CA	
Stoddard, Paul	N Illinois U	IL	
Walker, Jeffrey	Vassar C	NY	
Werner, Alan	Mt Holyoke C	MA	
White, James	Colorado, Bldr	CO	
Woods, Terry	E Carolina U	NC	
HIRINGS TO TENURE			
Baldwin, C.	Sam Houston S	TX	Boston U
Decelles, Peter	Arizona, U of	AZ	Rochester, U of
Hoffman, Paul	Harvard U	MA	Victoria CAN
Morel, François	Princeton U	NJ	MIT
Rona, Peter	Rutgers, NBruns	NJ	AtlanticOceanog

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Spanish / French

The Department of Modern Languages of the College of Staten Island/CUNY invites applicants for an anticipated tenure-track position as assistant professor of Spanish. Required: Ph.D. in Spanish, with broad knowledge of Hispanic literatures and cultures; native or near-native proficiency in Spanish and English; familiarity with current second language methodologies and technologies; demonstrated commitment to teaching and research. Ability to teach French and Francophonic Studies desirable. Review of applications will begin November 20, 1994. Please indicate whether you will be attending the MLA convention. Send curriculum vitae, names and addresses of three references to Professor Kathryn Talarico, Chair, Spanish/French Search Committee, Modern Languages/English Bldg. (2S), room. 109, The College of Staten Island/CUNY, 2800 Victory Blvd., Staten Island, NY 10314

Equal Opportunity/Affirmative Action Employer

WOMEN'S STUDIES

Associate Professor or Professor

Penn State

The Pennsylvania State University is seeking candidates for one tenured position at the senior level, beginning August 1995. Area of specialization—feminist theory. Position will be a joint appointment involving responsibilities in research, teaching, and service in Women's Studies and any department in the College of Liberal Arts. The college includes most of the traditional humanities and social science disciplines. Teaching load is 2/2. Candidates should have excellent publishing records and be willing to teach at all levels.

Send curriculum vitae, syllabi, and three letters of recommendation to: Susan Squier, Chair, Feminist Theory Search Committee, Box LF, Penn State University, 13 Sparks Building, University Park, PA 16802. Applications will be considered until the position is filled.

An Affirmative Action/Equal Opportunity Employer.
Women and minorities are encouraged to apply.

Gays and Lesbians in Academe

An Ethnographic Study Seeks Respondents

Professor of English and Women's Studies seeks gay and lesbian faculty to participate in an ethnographic study of American universities and colleges in relation to the gay and lesbian faculty who work in them. This study will interweave personal narratives with quantitative data and theoretical analyses of historical and cultural contexts for lesbian and gay issues in higher education. One goal is to delineate the complexities of individual actions and consciousness within socially and historically defined circumstances.

Respondents should be academic professionals who have worked in colleges and universities for at least 15 years. Closeted gay and lesbian faculty are especially encouraged to participate. Anonymity will be strictly maintained.

For more information or to request a questionnaire, write to Toni A.H. McNaron, Department of English, University of Minnesota, 207 Church St. SE, Minneapolis, MN 55455 (e-mail:mcnar001@maroon.tc.umn.edu).

Rice University

Dean of Humanities

Rice University invites applicants and nominations for the position of Dean of the School of Humanities to start July 1, 1995. Reporting to the Provost, the Dean is responsible for academic, fiscal, and personnel matters. The dean is expected to provide leadership in fostering excellence in teaching, research, and service to the community as well as the creation of innovative interdisciplinary programs. The dean also represents the Humanities to external agencies and constituencies.

Rice University is an independent, coeducational, nonsectarian, private university committed to cultural diversity and dedicated to undergraduate and graduate teaching, research, and professional training. Current enrollments are 2,700 undergraduates and 1,000 graduate students. The School of Humanities consists of 11 departments and 125 full time faculty members.

Applicants must have a distinguished record of scholarship and teaching commensurate with a tenured appointment at Rice University. Prior experience in academic administration preferred. Women, minorities, and nontraditional applicants are encouraged to apply. Salary is commensurate with experience qualifications. Applications should be received by January 20, 1995.

Applicants should send cover letter discussing their qualifications, a resume, names, addresses, and telephone numbers of five references to:

Office of the Provost
c/o Rita Mack, Administrative Assistant
Search Committee
Dean of Humanities
Rice University
6100 Main, MS-2
Houston, TX 77005-1892

An Equal Opportunity/Affirmative Action Employer

The Tyler and Alicia Haynes Professorship in

American Studies

University of Richmond

The University of Richmond announces the establishment of the Tyler and Alice Haynes Professorship in American Studies. The occupant of this recently endowed chair is to be a person of notable achievement in both teaching and scholarship, whose professional expertise is focused on the *African-American experience* in the United States. Although this person's academic degree need not be in American Studies per se, he or she must be prepared to contribute in meaningful ways to the university's American Studies Program and to offer courses relevant to the political, social, historical, and/or cultural experience of African Americans. Besides membership among the American Studies faculty, this person will be appointed to whichever traditional academic department is appropriate. The appointment can be made in any relevant department, but the potential role of candidates within given departments will be a factor in the selection process. Nominations as well as applications from distinguished senior-level scholars (associate and full professors) are invited. Applicants should send a statement of interest, curriculum vitae, selected writings, and the names, addresses, and telephone numbers of at least three references to:

David E. Leary, Dean of Arts and Sciences,
University of Richmond, Richmond, VA 23173

Review of applicants will begin in November 1994 and will continue until the position is filled. The university hopes that the appointee can begin to teach at Richmond in late August 1995. UR is an equal opportunity and affirmative action employer, and it encourages women and minorities to apply for all positions.

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Fellowships

Rockefeller Fellowships, 1995–1996

Music and the Other Black Expressive Arts

Integrative Study at the Center for Black Music Research
Columbia College Chicago

Two postdoctoral fellowships will be offered for study at the Center for Black Music Research during the 1995–1996 academic year. The focus of the fellows' research will be centered in the Center's Integrative Studies Program.

This program was launched in 1993 to begin dialogue on how the various disciplines of the black expressive arts might together develop common modes of inquiry for (1) the study of black artistic expression and (2) exploration of the common threads that bind African-American, Latin-American, European, and Europe-derived intellectual, cultural, and artistic knowledge and activity.

Application deadline is February 1, 1995. To receive an application brochure, contact Ms. Trenace Ford, Project Assistant, Center for Black Music Research, Columbia College Chicago, 600 South Michigan Avenue, Chicago IL 60605. (312) 663-1600, ext. 559.

CBMR

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Call for Papers

Call for Papers
National Association of
African–American Studies
National Conference
February 14-18, 1995

Fifty (50) word abstracts should be submitted on letterhead which relate to any aspect of the African-American experience. Subjects may include, but are not limited to, literature, demographics, history, politics, economics, the arts, religion, education, health care, the family, international relations, agriculture, business, the sciences, sports, computer science, women's studies, multi-culturalism, social services, and many other areas. Abstracts should be post marked by December 17, 1994. Forward abstracts to: Lemuel Berry Jr., Executive Director, NAAAS, Virginia State University, P.O.Box 9403, Petersburg,VA 23806 TEL: (804) 524-5447, TTD: (804) 524-5487, FAX: (804) 524-6708.

Call for Papers

CALL FOR PAPERS

Hypatia

A Journal of Feminist Philosophy

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